Inside the Mind

(Cetasika (Mental Factors)

Bhikkhu Indasoma
Siridantamahapalaka

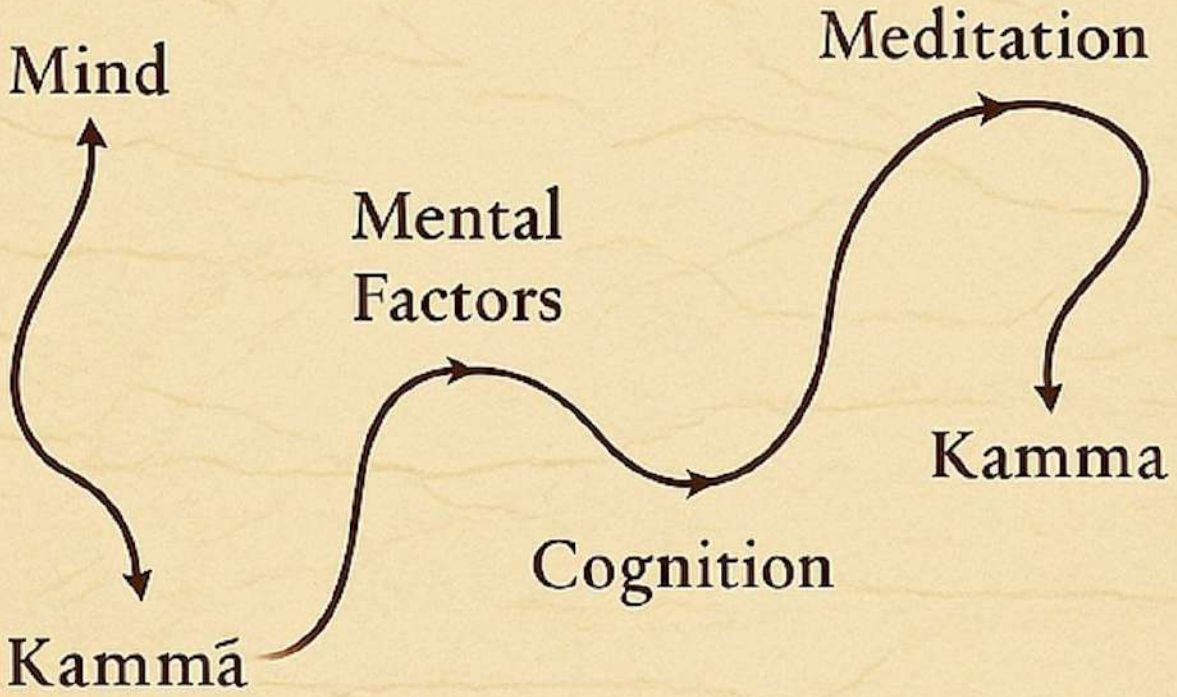
Synopsis

What happens inside a single thought? This book takes you deeper, showing that every moment of mind is in ade up of many smaller parts called cetasikas or meotal factors—like attention, feeling, and effort. You will see how wholesome and unholesome factors combine t to create joy, anger, peace, or confusion. With clear explanations ard everyday examples, this book helps you understand the building blocks of your emotions and thoughts.

Abstract

This book explores the fifty-two cetasikas, or mental f actors, that accompany and define consciousness. It pre sents these factors as the qualities that color the mind- such as attention, effort, joy, anger. mindfulness, and wisdom. By examining how wholesome, and beautiful mental factors operate together, the book reveals the moral and psychological dimensions of human expesience. Using simplified Abhidhamina analysis, it explains how cetasikas combine to shape behavior and emotion, encouraging mindful observation of one's mental states. This study offers practical insight into the workings of thought, intention, and everyday psychology.

"The Abhidhamma is not theory, but a compass pointing toward peace."



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Inside the Mind: Cetasika (Mental Factors)

Mind Science and compass for Everyday Life: Navigating Mind, Matter, and Liberation

Book 1 of the series: Introduction to Buddhist Abhidhamma for Beginners

Dedication

May this small book be a light for beginners on the path of wisdom.
May all who read it understand their own mind, live kindly, and see truth clearly.
May this work honor the Buddha, the Dhamma, and the Sangha.

Mind Science and compass for Everyday Life: Navigating Mind, Matter, and Liberation

Inside the Mind: Cetasika (Mental Factors)

By ***Bhikkhu Indasoma Siridantamahapalaka***

ORCID iD: 0009-0000-0697-4760

ဝန္ဒနာ

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓဿ ဒန္တဓာတုယော မဟာသရီရဓာတုယော ဝန္ဒနံ ကရောမိ ၊ ဗုဒ္ဓဿ ဒန္တဓာတုယော ဥဘတော ဟတ္ထေ ဓာရေန္တော ပသန္နစိတ္တော၊သက္ကစ္စံ ပူဇံ ကရောမိ၊ ဂရုကရောန္တော နမာမိ။

ဣမာ ဗုဒ္ဓဿ ဒန္တဓာတုယော သဒ္ဓါ-ပသာဒေန ပူဇေမိ၊ အဓိဋ္ဌာန-ပရမိယာ လဒ္ဓါ၊မယာ ရက္ခိတာ သုပ္ပတိဋ္ဌိတာ။

ဣမာ ဓာတုယော ဣဓ ပတိဋ္ဌိတာ သွာဂတ နာမ ဝိဟာရေ၊

တာသံ ရက္ခဏ-ဂေါပန-ပရိဟာရ-ကရဏံ ၊ မယာ ဘိက္ခု ဓမ္မသာမိ သိရိဒန္တမဟပါလက နာမ သက္ကစ္စံ ပဝတ္တတိ။

ယာ ဒိသာ လောကဓာတူသု ၊ ဗုဒ္ဓါနုဘာဝေန ဇောတန္တိ၊ တာဒိသေန အနုဘာဝေန ဣမာ ဓာတုယော သုပ္ပရိဂ္ဂဟိတာ ဟောန္တု။

သဗ္ဗန္တရာယာ ဝူပသမ္မန္တု ၊ သဗ္ဗုပဒ္ဒဝါ န ဘဝန္တု၊ ကာယိကာ စေတသိကာ ရောဂါ ဝူပသမ္မန္တု၊ ကမ္မံ ဣဒံ အနဝဇ္ဇံ နိဋ္ဌံ ဂစ္ဆတု။

ဣမဿ ပုညကမ္မဿ ဖလေန၊ ဣမိဿာ ဒန္တဓာတုပူဇနာယ အာနိသံသေန၊ အာယု ဝဏ္ဏော သုခံ ဗလံ ပညာ စ ၊ မယ္ဟံ စ သဗ္ဗေသံ စ သတ္တာနံ ဝဗုန္တု၊ သမ္မာ သမ္ဗဇ္ဇန္တု။

အန္တော အန္တော သတတံ ရက္ခာ၊ ဗာဟိရံ သဗ္ဗယောဂ-ဝူပသမော ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊ ဣတိ ဒန္တဓာတုယော နမဿာမိ။

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi.

Abhidhammassa garuṁ katvā, Buddhasāsanassa hitāya sukhāya ca,

imaṁ navakoṭṭhāsa-abhidhammagranthaṁ sampādetuṁ paṭipajjāmi.

Sabbantarāyavinodanatthaṁ, sabbupaddavavupasamanatthaṁ,

kalyāṇamittānaṁ anuggahena, pīṇitacittena kataññutāya ca,

kammantaṁ idha suciṇṇaṁ hotu.

Yaṁ kiñci dosaṁ uppajjeyya, taṁ khamantu sabbe satthariyā.

Puññañca mayaṁ pasavāma, taṁ sabbasattānaṁ hitāya saṅvibhajāma.

Imassa kammassa puññaphalena,

āvuso, ayaṁ navakaṇḍa-abhidhammasarīso

aniṭṭhārahaṁ anāvikaraṇaṁ anupaddavaṁ

sampatti-paripūrakaraṇaṁ ca hotu.

Dhammo have rakkhati dhammacāriṁ (dhp-aṭṭhakathā niddesaṃ);

sabbītiyā sabbayogā ca vūpasammantu.

Sukhaṁ hotu kalyāṇaṁ, kiccassa niṭṭhānaṁ sukhato nipphattu,

anāmayena, averena, abyābajjhena.

Bhikkhu Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

The Author

The office of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Museum,Myanmar.

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓံ သရဏံ ဂစ္ဆာမိ. ဓမ္မံ သရဏံ ဂစ္ဆာမိ. သင်္ဃံ သရဏံ ဂစ္ဆာမိ။

အဘိဓမ္မဿ ဂရုံ ကတ္တာ၊ ဗုဒ္ဓဘာသနဿ ဟိတာယ သုခါယ စ၊
ဣမံ နဝကောဋ္ဌာသ-အဘိဓမ္မဂြန္ထံ သမ္ဟာဒေတုံ ပဋိပဇ္ဇာမိ။

သဗ္ဗန္တရာယဝိနောဒနတ္ထံ၊ သဗ္ဗုပဒ္ဒဝဝုပသမနတ္ထံ၊
ကလျာဏမိတ္တာနံ အနုဂ္ဂဟေန၊ ပီဏိတစိတ္တေန ကတညုတာယ စ၊
ကမ္မန္တံ ဣဓ သုစိဏ္ဏံ ဟောတု။

ယံ ကိဉ္စိ ဒေါသံ ဥပဂဋေ့ယျ၊ တံ ခမန္တု သဗ္ဗေ သတ္ထရိယာ
ပုညဥ္စ မယံ ပသဝါမ၊ တံ သဗ္ဗသတ္တာနံ ဟိတာယ သင်္ဝဘဏာမ
ဣမဿ ကမ္မဿ ပုညဖလေန၊
အာဝုသော၊ အယံ နဝကထ္ထ-အဘိဓမ္မသရသော
အနိဋ္ဌာရဟံ အနာဝိကရဏံ အနုပဒ္ဒဝံ
သမ္ပတ္တိ-ပရိပူရကရဏံ စ ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊
သဗ္ဗီတိယာ သဗ္ဗယောဂါ စ ဝူပသမ္မန္တု။

သုခံ ဟောတု ကလျာဏံ၊ ကိစ္စဿ နိဋ္ဌာနံ သုခတော နိဖ္ဖတ္တု၊
အနာမယေန၊ အဝေရေန၊ အဗျာဗဇ္ဈေန။

ဘိက္ခု ဓမ္မသမိ @ ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက

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Inside the Mind: Cetasika (Mental Factors)

By

Bhikkhu Indasoma Siridantamahapalaka

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Dedication

This book is lovingly dedicated to all young hearts and curious minds who want to understand their own mind more deeply, and who are brave enough to look inside with honesty and kindness.

To our parents, teachers, and elders who keep the light of the Dhamma shining,
and who support us with patience, even when we do not always understand.

To the noble lineage of Buddha, Dhamma, and Saṅgha, and to all great teachers of Abhidhamma,whose wisdom and compassion have made these teachings clear for our time.

To every reader who opens these pages:

may you learn to recognize your thoughts and feelings,
not as "me" or "mine,"
but as passing waves in the mind.

May these words help you grow
a little more mindfulness (Sati),
a little more kindness (Mettā, Adosa),
a little more wisdom (Paññā),
day by day.

May your mind become
light, peaceful, and free.

May all beings be safe.
May all beings be well.
May all beings be free from suffering. 🌿

— Bhikkhu Indasoma Siridantamahapalaka

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- ***Dr. Sīlānanda**, **Dr. Mehm Tin Mon**, and **Ashin Janakābhivaṁsa**, whose works on Abhidhamma in daily life serve as doctrinal anchors.*

- *The learners, teachers, and colleagues who piloted classroom drills and feedback exercises that shaped the "Practice Packs" in this volume.*

Who This Book Is For

- *Students of Abhidhamma who want precise, practical diagnosis of live moments.*

- *Meditation teachers needing lawful language for urge-driven episodes (vedanā → taṇhā pivot) without hand-waving.*

- *Researchers building bridges between cognitive science framing and classical conditional analysis.*

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Synopsis:

What happens inside a single thought? This book takes you deeper, showing that every moment of mind is made up of many smaller parts called Cetasikas or mental factors — like attention, feeling, and effort. You will see how wholesome and unwholesome factors combine to create joy, anger, peace, or confusion. With clear explanations and everyday examples, this book helps you understand the building blocks of your emotions and thoughts.

Learning Outcome:

Readers will learn to recognize their mental states more clearly and develop mindfulness about how greed, kindness, or wisdom arise and fade. The book builds a foundation for understanding meditation and mental training. Book 2 – Inside the Mind: Cetasika (Mental Factors)

Abstract

This book explores the fifty-two Cetasikas, or mental factors, that accompany and define consciousness. It presents these factors as the qualities that color the mind—such as attention, effort, joy, anger, mindfulness, and wisdom. By examining how wholesome, unwholesome, and beautiful mental factors operate together, the book reveals the moral and psychological dimensions of human experience. Using simplified Abhidhamma analysis, it explains how Cetasikas combine to shape behavior and emotion, encouraging mindful observation of one's mental states. This study offers practical insight into the workings of thought, intention, and emotion, bridging classical Abhidhamma with everyday psychology. Books 1–3 → explore what exists — mind, mental factors, and matter.

May this volume help you see moments as moments—clearly, kindly, and to liberating effect.

With Respect

The Author

Sao Dhammasami

Bhikkhu Indasoma Siridantamahapalaka (Pen Name)

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

ACKNOWLEDGMENT

If the explanations in this book are clear and easy to understand, the credit belongs entirely to my revered Teachers, whose guidance and instruction have been my compass.

If errors remain, or if improvements are needed, they arise from my own limitations alone.

I respectfully invite the most senior members of the Saṅgha, as well as learned elders and fellow practitioners, to offer their feedback, corrections, and guidance should they find mistakes or shortcomings in this work.

— *Bhikkhu Indasoma Siridantamahapalaka*

The Author

DIGITAL ACCESS NOTE

*To support learning and integration, this volume is accompanied by **downloadable prompt cards and visual aids**. These resources are designed for classroom use, personal study, and practice integration.*

*Readers are encouraged to **scan the QR code below** to download, print, and use these materials as supportive companions to the text.*

Access Link:

https://photos.app.goo.gl/RtnE2Sp8QzMUr77w6

Scan to Download:

"Scan here for Prompt Cards & Visual Aids — ready to download and print."

In the first book of this series, we learned about **Citta (mind, consciousness)** –
the knowing moment that arises and passes very, very quickly.

In this second book, we go one step deeper.
We look at the **"ingredients" of the mind** –
the small mental factors that arise together with Citta,
called **Cetasikā (mental factors)**.

These teachings come from the **Abhidhamma**,
a part of the Buddha's teaching that analyses experience in a very detailed way.
Great teachers like **Bhikkhu Bodhi**, **Sayadaw U Sīlananda**,
and many others have carefully explained these ideas,
and this little book tries to present them in **simple, modern language**
for beginners and younger readers.

You do **not** need to memorize all 52 Cetasikā at once.
Please do not feel stressed.
Instead, you can read this book slowly, like walking a gentle path:

- First, meet the big groups:
  unwholesome factors, **beautiful factors**,
  and the **always-present basics** of every mind moment.

- Then, notice how they **work together** in daily life –
  when you feel angry, jealous, kind, generous, or wise.

- Finally, use the **workbook exercises** to look at your own day
  and ask,
  "Which Cetasikā might be here now?"

The purpose of this book is not to make you judge yourself.
It is not to say

"I am a bad person because I have anger,"
or
"I am a good person because I have kindness."

Instead, the aim is to help you see:

"In this moment, certain **mental factors** are arising.
They are not 'me' or 'mine.'
They are just **conditions**, coming and going."

When you can see that clearly:

- Unwholesome states like **Lobha (greed)**, **Dosa (anger)**, **Moha (delusion)** become **less solid** and **easier to let go**.

- Beautiful states like **Sati (mindfulness)**, **Alobha (non-greed)**, **Adosa (non-hate)**, **Karuṇā (compassion)**, **Muditā (joy)**, and **Paññā (wisdom)** become **stronger and more familiar**.

This is how Abhidhamma study turns into **practice**.

You can use this book in many ways:

- Read it alone, with a pencil, making notes or drawing small mind maps.
- Study it with a teacher, parent, or friend and talk about the stories together.
- Use the exercises at the end of the chapters as a **daily reflection** tool.

If at any time the lists feel too complicated,
you can always come back to just a few main friends:

- **Sati** – being aware of what is happening now.
- **Alobha** – learning to let go and share.
- **Adosa** – keeping the heart soft and kind.
- **Paññā** – seeing cause and effect,
  and slowly understanding things as they really are.

May this book help you to **understand your mind more clearly,**
to **soften your heart,**
and to **walk the Buddha's path** with more confidence and joy.

May the study of Cetasikā become not just theory in your head,
but wisdom in your heart,
and kindness in your speech and actions.

With respect to all teachers of the Dhamma,
and with warm good wishes to you, the reader,
who is brave enough to look inside. 🌿

Sao Dhammasami

Founder/Custodian of the Buddha Tooth Relics Preservation

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Preface

This is the second book in the series
"Introduction to Buddhist Abhidhamma for Beginners."

In Book 1, we learned about Citta (consciousness) –
the mind that knows an object for a very short moment.
We saw there are many kinds of Citta:
unwholesome, wholesome, resultant, functional,
sense-sphere, fine-material, immaterial, and supramundane.

In this Book 2, we look at what arises together with Citta:

the Cetasikā (mental factors) –
the small, powerful qualities that color each moment of mind.

You can think like this:

- Citta is like clear water.

- Cetasikā are like flavors and colors added to it.

- One sip of experience is really Citta + Cetasikā together.

This book is based on the traditional Abhidhamma teachings,
especially the section on mental factors in the
Abhidhammattha Saṅgaha
and its explanations in modern handbooks.
However, it is written in very simple English,
for readers who may be new to both Abhidhamma and Pāli.

The book has three main aims:

1. To introduce the 52 Cetasikā clearly and gently
    - You will first meet the big groups:
        - the 13 ethically variable mental factors,

- the 14 unwholesome factors,

- and the 25 beautiful (Sobhana) factors.

- Each is explained in short, easy language,
  with a Pāli word and an everyday meaning.

2. To connect Abhidhamma with daily life

- You will find many modern examples:
  social media, school life, friendships, family, study time, and rest.

- For each situation, we ask:

  “What kind of Citta is this?
  Which Cetasikā are probably present?”

- The goal is not to be technically perfect,
  but to help you see your own mind more clearly.

3. To encourage practice, not just theory

- At the end of several chapters,
  there are reflection questions and exercises.

- You will be invited to make a small “mind journal”,
  and to label Cetasikā in short stories and real events.

- This helps you move from
  “I read about Cetasikā”
  to
  “I recognize them inside myself.”

This book is not a full academic commentary.
It is more like a friendly doorway into the Abhidhamma approach.
Some details are simplified for beginners,
and technical debates are left aside on purpose.

If you wish to go deeper in the future,
you can then read the original Abhidhamma texts and commentaries
with a much stronger foundation.

You do not need to memorize all the Pāli names at once.
You can read this book in different ways:

- Straight through, chapter by chapter.

- Or slowly, choosing one Cetasika each week
  (for example, Sati (mindfulness) or Karuṇā (compassion))
  and watching how it appears in your life.

Most important of all:

Please remember that Cetasikā are not “you.”
They are events, mental qualities conditioned by past actions, habits, and present choices.
When anger arises, you can think:

> “This is Dosa in the mind now.”
> When kindness arises:
> “This is Adosa and Alobha appearing.”

Little by little, this way of seeing
makes the heart softer, wiser, and freer.

May this book be a small support
for your understanding of your own mind,
and for your journey on the Noble Eightfold Path.

May it help you grow in mindfulness, kindness, and wisdom,
for your own good and for the good of many others. 🌿

Introduction to the Series

The *Introduction to Buddhist Abhidhamma for Beginners* series aims to gently guide students through the main topics of the Abhidhamma Pitaka — the part of the Buddhist canon that analyzes mind and matter in the smallest possible details.

The series follows a natural path:

1. **Understanding the Mind (Citta)** — how consciousness works.
2. **Mental Factors (Cetasika)** — the qualities that accompany consciousness.
3. **Matter (Rūpa)** — the physical side of existence.
4. **Kamma and Rebirth** — how actions bring results.
5. **Cognitive Process** — how we perceive and think.
6. **Dependent Arising** — the web of conditions in life.
7. **Meditation and Insight** — the path of practice.
8. **Nibbāna** — the final peace.

Each book stands alone, but together they build a full picture — from understanding the mind to realizing liberation.

Introduction to Book 1 — Understanding the Mind (Citta)

Every day, we experience hundreds of thoughts, feelings, and reactions.
We say, "I am happy," or "I am sad." But in the teaching of the Buddha, there is no permanent "I" who feels — only **Citta**, the moment of knowing.

Citta means "consciousness" — the knowing of an object.
It is not a thing but a process. Like bubbles rising and bursting in water, moments of consciousness appear and disappear again and again.
Each moment knows one object — a sight, a sound, a smell, a thought, or an emotion.

In Abhidhamma, this process is explained clearly:

- There are **89 types of consciousness** (or 121 when expanded).
- Each Citta is either wholesome, unwholesome, or neutral.
- Each Citta arises due to causes and passes away immediately.

This book will not use difficult terms.
Instead, it will help you understand Citta through simple ideas and examples from life — like how you feel when you see a flower, or hear your name, or remember something kind.

We will learn:

- What consciousness is and how it works,
- How thoughts arise and pass,
- How the quality of the mind changes moment by moment,
- And how to see this clearly in meditation and daily life.

By understanding Citta, you begin to understand yourself — not as a fixed person, but as a living stream of awareness shaped by causes and conditions.

As Bhikkhu Bodhi wrote in *A Comprehensive Manual of Abhidhamma*,

> "Consciousness is the chief factor in experience; it is that which knows its object."

To know consciousness is to begin to know the truth.

Inside the Mind: Cetasika (Mental Factors)

Series: Introduction to Buddhist Abhidhamma for Beginners

Understanding the 52 mental factors that arise together with Citta (consciousness),
based on the Abhidhammattha Saṅgaha and classic commentaries.

A Note to the Reader

In Book 1, we learned about Citta (mind, consciousness) —
the "knowing" moment that arises and passes, again and again.

But Citta never comes alone.

Each moment of knowing is surrounded and colored by many small helpers.
These helpers are called Cetasika (mental factors).

- *Some are always there, every time you know anything.*
- *Some come only sometimes.*
- *Some are wholesome, making the mind bright.*
- *Some are unwholesome, making the mind dark.*

In the Abhidhamma, these are carefully listed as 52 Cetasikas (mental factors).
They arise together with Citta, share the same object, and disappear together with Citta (this is explained in A Comprehensive Manual of Abhidhamma, chapter II).

In this book, we will:

- *Meet these 52 mental factors like characters in a story.*
- *See how they combine with different types of mind.*

- *Use simple, modern examples so you can spot them in your own daily life.*

You don't need to remember all names at once.
Just relax, read slowly, and let the picture build step by step.

How This Book Is Organized

In Book 2, we will:

1. *Introduce Cetasika – what they are and how they relate to Citta.*

2. *Learn the four big groups:*

    - *Universal mental factors (always present)*

    - *Occasional mental factors (sometimes present)*

    - *Unwholesome mental factors*

    - *Beautiful (wholesome) mental factors*

3. *Meet each factor with:*

    - *Pāli name with English meaning*

    - *Simple explanation*

    - *Real-life example*

    - *Short reflection*

Think of this book as a map of the inner weather of your mind.

Chapter 1 — What Are Cetasikas? The Friends of the Mind

1. Citta and Its Companions

In Book 1, we learned:

- *Citta (mind, consciousness) is the moment of knowing.*
- *It arises, knows an object, and passes away very quickly.*

But in the Abhidhamma, Citta is never alone.
When one Citta arises, many other states arise with it.
These are called Cetasika (mental factors).

> *Cetasika (mental factor):*
> *A mental quality that arises together with Citta, shares the same object, and supports how the mind works.*

In simple words:

- *Citta = the bare knowing.*
- *Cetasikas = the "flavors" and "functions" that come with that knowing.*

For example:

- *You see a friend → Citta knows the visual form.*
- *At the same time:*
  - *Feeling (Vedanā): pleasant.*
  - *Perception (Saññā): "That is my friend."*

- *Attention (Manasikāra): the mind turns toward them.*
- *Maybe joy (Pīti) arises.*
- *Maybe loving-kindness (Mettā) arises.*

All of those are Cetasikas.

2. Why 52 Mental Factors?

In the Abhidhamma, the mind is analyzed very carefully.
To understand how Citta behaves, we need to know its ingredients.

Teachers of Abhidhamma list 52 Cetasikas.
They explain that these 52:

- *Arise with Citta (they cannot exist alone).*
- *Cease with Citta (they do not remain once the mind moment is gone).*
- *Share the same object (they all take the same "thing" the mind knows).*
- *Share the same base (they depend on the same sense base or mind base as that Citta).*

You can imagine:

Citta is like the main lightbulb turning on.
Cetasikas are like the colors of the light, the shape of the room, and the way objects appear in that light.

We count 52 to clearly see:

- *What is always there,*

- *What sometimes appears, and*

- *What makes the mind wholesome or unwholesome.*

3. Four Big Families of Cetasikas

The 52 mental factors are grouped into four main classes:

1. *Universal Cetasikas – always present with every Citta.*

2. *Occasional Cetasikas – come and go; present only sometimes.*

3. *Unwholesome Cetasikas – arise with unwholesome minds (rooted in greed, hatred, delusion).*

4. *Beautiful (Sobhana) Cetasikas – arise with wholesome or beautiful minds.*

A bit more detail:

1. *Universal (common to all Cittas)*
    - *These are like the basic tools the mind always uses:*
        - *Contact (Phassa)*
        - *Feeling (Vedanā)*
        - *Perception (Saññā)*
        - *Volition (Cetanā)*
        - *One-pointedness (Ekaggatā)*

- *Life faculty (Jīvitindriya – mental life)*
- *Attention (Manasikāra)*

2. *Occasional (sometimes present)*
   - *These add extra functions, like effort or decision:*
     - *Initial application (Vitakka)*
     - *Sustained application (Vicāra)*
     - *Determination (Adhimokkha)*
     - *Energy (Viriya)*
     - *Joy (Pīti)*
     - *Wish-to-do / Desire-to-act (Chanda)*

3. *Unwholesome Cetasikas*
   - *These are the "dark colors" of the mind:*
     - *These include Greed (Lobha), Hatred (Dosa), Delusion (Moha), and related factors like shamelessness, restlessness, envy, stinginess, and so on.*

4. *Beautiful Cetasikas (Sobhana)*
   - *These are the "bright colors" of the mind:*
     - *Faith (Saddhā)*

- *Mindfulness (Sati)*
- *Non-greed (Alobha)*
- *Non-hatred (Adosa)*
- *Tranquillity, lightness, softness of mind, etc.*

We'll explore each group in later chapters, one step at a time.

4. A Simple Metaphor: The Mind as a Soup

Imagine you cook soup 🍲.

- *Citta is like the hot water — without it, no soup.*
- *Cetasikas are the ingredients:*
  - *Salt, vegetables, spices = wholesome qualities.*
  - *Dirt or poison = unwholesome qualities.*

Every spoonful (every Citta) contains:

- *The water (Citta),*
- *plus whatever ingredients (Cetasikas) are mixed at that moment.*

Sometimes the soup is:

- *Too salty → like a mind full of anger.*
- *Too sweet → like a mind full of greed.*

- *Clean and balanced → like a mind full of mindfulness and wisdom.*

By learning these 52 mental factors, you learn:

"What is inside each spoonful of my mind?"

Then you can slowly adjust the recipe.

5. Another Metaphor: The Team Around the Boss

You can also think of:

- *Citta as the boss: "The mind that knows."*

- *Cetasikas as the team: helpers that do all the detailed work.*

The boss cannot do everything alone.

For example, during one moment of seeing:

- *One staff member brings information (Perception, Saññā).*

- *Another decides what to do (Volition, Cetanā).*

- *Another gives energy (Viriya).*

- *Another colors the mood (Feeling, Vedanā).*

- *Another keeps attention on the object (Manasikāra).*

If the team is full of anger, greed, and delusion, the "company" (your life) suffers.
If the team is full of kindness, generosity, and mindfulness, your life feels lighter and wiser.

So Abhidhamma invites you to:

- *Meet the whole team.*
- *Learn each member's name, job, and behavior.*
- *Invite good members more often, and gently dismiss unhelpful ones.*

6. Citta and Cetasika Are Never Separate

The Abhidhamma emphasizes:

- *No Cetasika can arise without Citta.*
- *No Citta can arise without some Cetasikas.*

They are different in activity, but always joined in experience.

Like:

- *A flame (Citta) and its light and heat (Cetasikas).*
- *You can think about them separately, but in reality, they always come together.*

This is why Book 1 (Citta) and Book 2 (Cetasika) belong together.
To really understand the mind, we must know both the light and its colors.

7. Why This Is Useful for You

You might think: "52 mental factors sounds very technical... why should I care?"

Here is why:

1. *Better Self-Understanding*
    - *When you're angry, you'll see: not just "I am angry," but*

- *"Here are Cetasikas like Dosa (anger), Moha (delusion), and restlessness working together."*

- *This makes it less personal and easier to let go.*

2. *Better Control of Habits*

- *You learn which factors appear before you make a bad choice.*

- *You can then step in earlier and change direction.*

3. *Stronger Wholesome States*

- *You see clearly how faith, mindfulness, patience, and wisdom work.*

- *You can intentionally support these beautiful Cetasikas.*

4. *Deeper Meditation*

- *In meditation, you can watch which mental factors are present.*

- *This helps calm the mind and eventually leads toward insight.*

8. Summary of Chapter 1

- *Citta = the moment of consciousness that knows an object.*

- *Cetasika = mental factors that arise with Citta, share the same object, and shape how the mind functions.*

- *There are 52 Cetasikas, grouped into:*

1. *Universal (always present)*

2. *Occasional (sometimes present)*

3. *Unwholesome (dark factors)*

4. *Beautiful (bright, wholesome factors)*

- *Citta and Cetasikas are different in function but never separate in reality.*

- *Understanding them helps you know yourself, change habits, and grow in wisdom.*

9. Reflection Questions

1. *When you feel a strong emotion (like anger or joy), can you imagine it as many mental factors working together, not just one big "me"?*

2. *Which Cetasikas do you guess are present when you feel:*
    - *Calm and kind?*
    - *Jealous and restless?*

3. *How might it help you if you could name and understand these inner "team members" clearly?*

Next we can move to:

👉 Chapter 2 — The Seven Universal Cetasikas: Always in Every Mind
where we'll meet the 7 mental factors that arise with every single Citta — like the core tools of the mind.

Chapter 2 — The Seven Universal Cetasikas: Always in Every Mind

In Book 1, we saw that there are many types of Citta (mind, consciousness).
Now in Book 2, we are learning about Cetasika (mental factors) — the "helpers" that always come together with Citta.

The Abhidhamma explains that there are 52 Cetasikas in total, and among them there is a special group of seven:

> *These seven mental factors arise with every single Citta, without exception.*
> *Because they are present in all types of consciousness, they are called "Universals (Sabbacittasādhāraṇa Cetasikas)" — "common to all minds."*
> *(see A Comprehensive Manual of Abhidhamma, Ch. II)*

Let's meet them one by one.

1. Phassa (Contact) — "The Touch of the Mind"

Pāli: Phassa
Simple meaning: Contact; mental "touch."

When you see, hear, smell, taste, touch, or think, the mind must first "touch" the object.
This touching is Phassa (contact).

The Abhidhamma explains that contact is the mental factor by which consciousness "touches" the object — it connects the sense base (eye, ear, etc.) and the object so that awareness can happen at all. (From Ch. II discussion of phassa.)

Think of it like:

- *Your eye is a camera.*

- *The scene in front of you is the object.*

- *Contact (Phassa) is the moment the camera actually focuses and the image appears on the screen.*

🧠*Modern example:*

You are looking at your phone screen.
A new message pops up.
The exact instant your mind "notices" the shape of the letters and the light, contact has already occurred.
No contact → no experience.

2. Vedanā (Feeling) — "The Taste of the Experience"

Pāli: Vedanā
Simple meaning: Feeling tone — pleasant, unpleasant, or neutral.
Right after contact, the mind gives a basic "taste" to the experience:

- *Is this pleasant? (Sukha / Somanassa)*

- *Is this unpleasant? (Dukkha / Domanassa)*

- *Or is it neither, just neutral? (Upekkhā)*

This is Vedanā (feeling) — not emotion like "love" or "hate,"
but the simple flavor of the moment.

🧠 *Modern example:*

- *Someone praises you → the mind feels pleasant.*

- *Someone insults you → the mind feels unpleasant.*

- *You glance at a plain wall → the mind feels neutral.*

In every Citta, there is some feeling: sweet, bitter, or plain.

3. Saññā (Perception / Recognition) — "The Labeller"

Pāli: Saññā
Simple meaning: Perception; marking and recognizing.

Saññā is the mental factor that recognizes and labels what is known.
It "marks" objects so that when we meet them again, we can remember them.

The texts say that Saññā has the job of "taking the sign" of things — shape, color, sound, pattern — so we can think: "This is a tree," "This is my friend," "This is danger."

🧠 *Modern example:*

You hear a ringtone.
At first it's just sound, but Saññā quickly recognizes: "That's my notification tone."
Or you see a brand logo and instantly know which company it is — that's perception doing its work.

Without Saññā, life would feel like pure confusion — sights and sounds with no meaning.

4. Cetanā (Volition / Intention) — "The Leader of the Team"

Pāli: Cetanā
Simple meaning: Volition; intention; the will that organizes the mind.

Cetanā is the mental factor that coordinates and directs the other Cetasikas toward an object.
It is often described as the "chief" of kamma, because it is the intention behind actions.

Even when we simply look at something, Cetanā is there, organizing the mind to face that object.

When we speak or act, it's Cetanā that chooses:

"Let's say this."

"Let's click that."

"Let's walk away."

🧠 *Modern example:*

You are about to send a message.

Your fingers move on the keyboard, but before that, there was a silent decision: "I will reply."

That decision-energy is Cetanā.

Even scrolling social media — the repeated choice to scroll, read, scroll again — all needs Cetanā.

So:

No intention, no karma.

No Cetanā, no "doing."

5. Ekaggatā (One-Pointedness) — "The Focusing Power"

Pāli: Ekaggatā

Simple meaning: One-pointedness; mental unification; focus.

Ekaggatā keeps the mind together on its object — like a hand gripping something.

Even in daily distracted life, every Citta has at least a tiny bit of one-pointedness.

Otherwise, it could not know its object at all.

In meditation, when Ekaggatā is very strong, we call it Samādhi (concentration).

In ordinary moments, it's weaker, but still there.

🧠 *Modern example:*

- *When you are lost in a game, attention is strongly one-pointed on the screen.*

- *Even when you glance around a room, each tiny moment of seeing has a little "focus" that makes the object clear — that's Ekaggatā doing its job.*

Without Ekaggatā, the mind would scatter too much to experience anything clearly.

6. Jīvitindriya (Mental Life Faculty) — "The Life-Battery of the Mind"

Pāli: Jīvitindriya (here specifically the mental life faculty)
Simple meaning: The "life" of the mental side; the factor that keeps mental states alive during their short moment.

The Abhidhamma distinguishes between:

- *Physical life faculty (keeping the body alive), and*

- *Mental life faculty (Jīvitindriya) — keeping Citta and Cetasikas going for their brief lifespan.*

Even though a Citta lasts for only a tiny fraction of a second, while it exists, something must support its presence.
That "supporting factor" is Jīvitindriya.

🧠 *Modern example:*

Think of a tiny light that switches on for just a moment —
Jīvitindriya is like the electricity that allows that tiny flash to exist at all.

Every single Citta — wholesome, unwholesome, or neutral — has this mental life faculty.

7. Manasikāra (Attention) — "The Turning of the Mind"

Pāli: Manasikāra
Simple meaning: Attention; the factor that turns the mind toward the object.

If Ekaggatā is the grip, then Manasikāra is the turning.
It directs the flow of the mind toward a particular object, making it the focus of awareness.

The texts sometimes compare Manasikāra to a charioteer directing the horses toward a path.

🧠 *Modern example:*

You're in a room with many sounds: music, people talking, cars outside.
Suddenly, someone says your name.
Right away, your attention turns to that one sound — that turning movement is Manasikāra.

In the same way, during meditation you choose to turn the mind again and again back to the breath — using Manasikāra to guide attention.

Seeing Them All Together in One Moment

Let's take a simple moment from daily life and see these seven universals working together.

Example: Seeing a Meme on Your Phone

You unlock your phone and a funny meme appears.

In that one moment of seeing:

1. *Contact (Phassa)*
    - *Eye + image + mind "touch" → visual contact happens.*

2. *Feeling (Vedanā)*
    - *You feel pleasant because it's funny.*
3. *Perception (Saññā)*
    - *You recognize the faces, text, style: "Oh, it's that meme format."*
4. *Volition (Cetanā)*
    - *You decide (even very quickly): "I'll read this," or "I'll scroll on."*
5. *One-pointedness (Ekaggatā)*
    - *The mind stays on the meme for that instant — focused.*
6. *Mental life faculty (Jīvitindriya)*
    - *Keeps that tiny moment of seeing "alive" for its very short duration.*
7. *Attention (Manasikāra)*
    - *The mind turns toward this image rather than all the other icons and apps.*

All of that happens faster than a blink.
And it happens in every moment — with every sight, sound, touch, thought.

Why These Seven Are So Important

The Abhidhamma says these seven universal Cetasikas perform the most basic cognitive functions needed for any experience at all:

- *Connecting mind and object (Phassa),*
- *Giving basic taste (Vedanā),*
- *Recognizing (Saññā),*
- *Intending (Cetanā),*
- *Holding focus (Ekaggatā),*
- *Supporting life (Jīvitindriya),*
- *Turning toward the object (Manasikāra).*

Whether the mind is:

- *Greedy or generous,*
- *Angry or kind,*
- *Deluded or wise,*

these seven are always present, just taking on the color of the Citta they accompany.

Summary of Chapter 2

- *There are 7 Universal Cetasikas (Sabbacittasādhāraṇa) present in every single Citta:*

    1. *Phassa (Contact) — mental touching of the object.*
    2. *Vedanā (Feeling) — pleasant, unpleasant, or neutral tone.*

3. *Saññā (Perception) — recognition and labeling.*

4. *Cetanā (Volition) — intention; the leader of action.*

5. *Ekaggatā (One-pointedness) — focus or unification on the object.*

6. *Jīvitindriya (Mental Life Faculty) — keeps the mental state alive briefly.*

7. *Manasikāra (Attention) — turns the mind toward the object.*

- *They are like the basic tools of the mind or the core ingredients of every experience.*

Reflection Questions

1. *When you notice something pleasant today (like a message or snack), can you identify:*
    - *Contact, feeling, perception, and attention happening together?*

2. *When you sit quietly, can you feel how attention (Manasikāra) chooses an object, and one-pointedness (Ekaggatā) holds it?*

3. *How does it change your view of "me" when you see experience as a collection of functions — not one solid self?*

A simple, kid-style chart for the 7 universal mental factors — the helpers that are always with every citta (moment of consciousness), as explained in the mental-factor chapter of A Comprehensive Manual of Abhidhamma.

🧠 *Think of citta as the "light of knowing,"*
and these 7 as the "crew members" that are always on the mind-ship.

🌟 *The 7 Universal Mental Factors*

#	Pāli Name	Easy English Name	What it Does (Kid Version)	Imagine it Like…
1	Phassa	Contact	Starts the "meeting" between mind and object. When you see, hear, smell, taste, touch, or think something, contact is the first "hello."	A little finger tapping the object saying, "Hey, mind, look at this!"
2	Vedanā	Feeling	Feels the taste of the experience – pleasant, unpleasant, or neutral. The text explains that feeling is the affective way the object is experienced.	A tiny food taster that says, "Yum," "Yuck," or "Meh."
3	Saññā	Perception / Recognition	Remembers and labels things. It makes a mental "sign" so you can know "this is the same thing again".	A label-maker putting stickers like "dog," "friend," "phone" on things.
4	Cetanā	Volition / Will	The "doer" in the mind. It organizes the other factors and pushes them to act; the Manual says its function is to accumulate kamma.	A team captain shouting, "Okay everyone, let's do this!"

5	*Ekaggatā*	*One-pointedness*	*Keeps the mind on one object. Even in everyday moments it works as the factor that "fixes the mind on its object".*	*A spotlight that shines on just one thing at a time.*
6	*Jīvitindriya*	*Life Faculty*	*Keeps the mental states alive for their brief moment. In the Manual, the life faculty is listed among the important faculties that sustain other dhammas.*	*A tiny battery icon that powers that moment of mind.*
7	*Manasikāra*	*Attention*	*Turns the mind towards the object again and again, helping it notice things. It works together with contact and the other factors in every citta.*	*A steering wheel that points the mind: "Look here!"*

How to Use This Chart

You can play a little game with it:

- *When something happens (someone shouts your name, you eat, you get annoyed),*
  pause and ask:
    - *What did contact do? (phassa)*
    - *What feeling came up? (pleasant/unpleasant/neutral – vedanā)*
    - *What label did I put on it? (saññā)*
    - *What did my will want to do? (cetanā)*

Over time, this helps you see the mind as moving parts — not "me, fixed self" — just many small helpers arising and passing away together, exactly as Abhidhamma explains.

Next we can go to:

👉 Chapter 3 — The Six Occasional Cetasikas: Sometimes In, Sometimes Out

Here we'll meet the mental factors like Vitakka (initial application), Vicāra (sustained application), Viriya (energy), Pīti (joy) and others that don't arise in every moment — only when conditions call them in.

Chapter 3 – The Six Occasional Cetasikas: Sometimes In, Sometimes Out

In Chapter 2, we met the seven universal Cetasikas — mental factors that arise with every Citta:

> *Phassa (contact), Vedanā (feeling), Saññā (perception), Cetanā (volition), Ekaggatā (one-pointedness), Jīvitindriya (mental life), Manasikāra (attention).*

Now we meet the next group from the Abhidhammattha Saṅgaha:

> *Six Cetasikas that arise only in some Cittas, not all.*
> *They are called Pakiṇṇaka Cetasikā – Occasional mental factors.*

The text lists them as:

1. *Vitakka (initial application)*
2. *Vicāra (sustained application)*
3. *Adhimokkha (decision)*
4. *Viriya (energy, effort)*
5. *Pīti (joy, zest)*
6. *Chanda (desire-to-do, intention-to-act)*

These six, together with the seven universals, form the 13 "ethically variable" Cetasikas — they can appear in wholesome, unwholesome, or neutral Cittas and take the ethical color of the Citta they join.

1. Vitakka (Initial Application) — "The First Touch of Thought"

Pāli: Vitakka
Meaning: Initial application; the first placing of the mind on an object.

The Abhidhamma describes Vitakka as the factor that directs the mind onto the object — like the first "strike" or "threshing" of the object.

Think of it as the mind's first jump toward something.

🧠 *Modern example:*

You decide to focus on your breathing.
The moment your mind moves onto the breath — that movement is Vitakka.

Or in daily life: you see a book and suddenly think, "Let me read this."
The mind turns toward the book — that's Vitakka taking the lead.

🪵 *Metaphor:*
Vitakka is like placing a spoon into a pot for the first time.
Later, you keep stirring (that's Vicāra), but Vitakka is that first dip.

2. Vicāra (Sustained Application) — "Staying with the Object"

Pāli: Vicāra
Meaning: Sustained application; keeping the mind on the object, examining it.

The Abhidhamma says Vicāra has the characteristic of continued pressure on the object, in the sense of examining it.

If Vitakka is "first touching," Vicāra is "staying in touch."

🧠 *Modern example:*

You're reading a paragraph.
Vitakka is the first move of the mind to the page.
Vicāra is the ongoing mental rubbing:
staying with each sentence, checking meaning, circling back if confused.

🪵 *Metaphor:*

Vitakka is knocking on a door.

Vicāra is opening it and standing there, talking, listening, exploring.

In meditation on the breath:

- *Vitakka: "Okay, back to the breath."*
- *Vicāra: "Staying, staying, staying with the breath."*

3. Adhimokkha (Decision) — "The Inner Yes"

Pāli: Adhimokkha

Meaning: Decision, resolution, firm conviction.

The Manual explains Adhimokkha as having the characteristic of conviction, the function of not groping, and the manifestation of decisiveness — like a stone pillar that doesn't shake.

It is the mental factor that says:

"Yes, this is it."

"Yes, I accept this."

"Yes, I'll do this."

🧠 *Modern example:*

You wonder, "Should I apologize or not?"

The mind goes back and forth (no clarity).

Then, suddenly, you decide:

"Yes, I will apologize."

That firm moment — clear inner yes — is Adhimokkha.

It's not emotion; it's the shift from doubt to clarity.

🪨 *Metaphor:*

Adhimokkha is like planting a flag on a hill:

"This is the place I stand."

4. Viriya (Energy, Effort) — "The Mind's Fuel"

Pāli: Viriya
Meaning: Energy; effort; the mental drive that pushes the mind to act.

While the detailed definition is given in the commentaries and later sections, in practice Viriya is the energy that supports wholesome and unwholesome acts — it can power both good and bad.

- *With wholesome Cittas → it becomes right effort.*
- *With unwholesome Cittas → it can fuel strong anger or greed.*

🧠 *Modern example:*

You're tired but decide to help your friend with homework.
The push that gets you to stand up, go there, and stay present — that's Viriya.

Or you argue online for hours, unable to stop — that's also Viriya, but serving unwholesome Cittas.

⚡ *Metaphor:*
Viriya is like electricity.
It can power a hospital or power a weapon —
the moral quality depends on which Citta it joins.

5. Pīti (Joy, Zest) — "The Sparkle of the Mind"

Pāli: Pīti
Meaning: Joy, rapture, zest; a bright interest and delight in the object.

The Manual calls it "zest" — it boosts the experience with enthusiastic uplift.

Pīti is more energetic than calm happiness (Sukha).
It's that "wow!" feeling when the mind lights up.

🧠 *Modern example:*

- *Listening to inspiring Dhamma or a really good song and feeling the mind "light up."*

- *Starting a creative project and feeling excited energy: "This is fun!"*

Pīti can appear both in worldly joy and meditative joy, but in meditation it is purified and steadier.

✨ *Metaphor:*
If the mind is a room, Pīti is like switching on a bright warm lamp — everything feels more alive.

6. Chanda (Desire-to-Do, Wholesome Wanting) — "The Mind's Interest"

Pāli: Chanda
Meaning: Desire-to-do; urge or intention; zeal for an object or task.

Important: here Chanda (desire-to-do) is not the same as greedy craving (Lobha). It can join wholesome or unwholesome Cittas, but in Dhamma practice it often means the good wish:

- *to listen,*

- *to learn,*

- *to practice,*

- *to do what is right.*

🧠 *Modern example:*

You see a meditation retreat announcement and feel:

"I really want to join and learn."
That interest and wish-to-do is Chanda.

Or you think, "I want to understand this subject better," and start studying — Chanda is the inner curiosity and willingness.

🎯 *Metaphor:*
Chanda is like the engine's ignition key:
you might have fuel (Viriya), but without the "I want to go" feeling of Chanda, the car doesn't start moving in that direction.

Why Are These Called "Occasional"?

The Manual explains that:

- *These six are similar to the universals in being ethically variable (they can be wholesome, unwholesome, or neutral).*

- *But they are called Occasional (Pakiṇṇaka) because they "are found only in particular types of consciousness, not in all."*

That means:

- *You don't always have Vitakka or Vicāra present.*

- *You don't always have Pīti present.*

- *You don't always have strong Viriya or Chanda.*

They appear when situations and conditions invite them in.

For example:

- *In a dull, drifting mind → little Viriya, little Chanda.*

- *In focused study → Vitakka and Vicāra become strong.*

- *In joyful meditation → Pīti lights up.*

- *In moments of clear choice → Adhimokkha stands firm.*

Seeing All Six in One Everyday Moment

📱 Example: Starting a New Creative Project

You decide to make a short video:

1. *Chanda (desire-to-do)*
    - *"I want to create this video."*
2. *Viriya (energy)*
    - *You gather tools, open apps, start working.*
3. *Vitakka (initial application)*
    - *The mind turns to the plan: "What's my first shot?"*
4. *Vicāra (sustained application)*
    - *You keep thinking about angles, editing, sound.*
5. *Adhimokkha (decision)*
    - *"Yes, I'll keep this style; yes, I'll post it."*
6. *Pīti (joy, zest)*
    - *You feel excited and alive while creating.*

All six are mental "players" joining the Citta to make one rich experience.

Summary of Chapter 3

The Abhidhamma lists six Occasional Cetasikas (Pakiṇṇaka):

1. *Vitakka (initial application) – first placing of the mind on an object.*

2. *Vicāra (sustained application) – keeping the mind on the object, examining it.*

3. *Adhimokkha (decision) – firm resolution; inner "yes."*

4. *Viriya (energy, effort) – the mental force that drives action.*

5. *Pīti (joy, zest) – uplifting delight and enthusiasm for the object.*

6. *Chanda (desire-to-do) – wholesome wish or intention-to-act.*

- *They do not arise in every Citta — only when conditions call them.*

- *They are ethically variable: they can join wholesome, unwholesome, or neutral Cittas and take on that color.*

Reflection Questions

1. *Can you recall a time when you wanted to do something good (Chanda), felt energized (Viriya), and focused (Vitakka/Vicāra) while doing it?*

2. *How does it feel when decision (Adhimokkha) is weak — do you notice more doubt and wobbling?*

3. *When does Pīti (joy) arise for you — in music, Dhamma, creativity, friendship? Could you see it as a Cetasika appearing and passing away?*

Next we can go to:

👉 Chapter 4 — The Unwholesome Roots: Lobha, Dosa, Moha and Their Allies

We'll start the Unwholesome Cetasikas section:
the mental factors that make the mind heavy and dark — but we'll study them gently, so you can recognize and gradually free the heart from them.

Chapter 4 – The Unwholesome Roots: Lobha, Dosa, Moha and Their Allies

In Chapter 2 and Chapter 3, we learned:

- *The 7 universal Cetasikas (always present with every Citta).*
- *The 6 occasional Cetasikas (sometimes present, sometimes not).*

Now we meet the Unwholesome Cetasikas (Akusala Cetasikā) —
the mental factors that darken the mind.

According to A Comprehensive Manual of Abhidhamma, there are 14 unwholesome mental factors, grouped as:

- *4 universal unwholesome factors, found in all 12 unwholesome Cittas.*
- *10 particular unwholesome factors, found only in some unwholesome Cittas. (See A Comprehensive Manual of Abhidhamma, pp. 94–96, Table 2.2 and text.)*

We'll meet them gently, in simple words, with daily-life examples.

1. The Four Universal Unwholesome Cetasikas

These four arise in every unwholesome mind (all 12 unwholesome Cittas):

1. *Moha (delusion)*
2. *Ahirika (shamelessness)*
3. *Anottappa (fearlessness of wrongdoing)*
4. *Uddhacca (restlessness)*

The Pāḷi text says they are "universal unwholesome factors" because they are present in all 12 Akusala Cittas (A Comprehensive Manual, p. 95).

Let's see each one.

1.1 Moha (delusion)

Moha (delusion) is not knowing clearly what is wholesome or unwholesome, what leads to peace or to suffering.

It is blindness of the heart — ignoring cause and effect, ignoring Dhamma, ignoring what is truly harmful.

Modern examples:

- *Thinking, "If I hurt others online, it doesn't matter, it's just the internet."*
- *Believing that happiness comes only from money, likes, or status.*
- *Refusing to see how anger harms yourself, not only others.*

In the manual, Moha is treated as a root of unwholesome states and is one of the three unwholesome roots (Lobha, Dosa, Moha).

You can think:

> *Moha (delusion) = the dark glasses over the mind.*

1.2 Ahirika (shamelessness)

Ahirika (shamelessness) means no inner sense of shame about doing wrong.

Here, "shame" is not low self-esteem.
It is a healthy inner conscience that says:

> *"This is not suitable for a good person."*

Ahirika is the lack of that.

Modern examples:

- *Laughing proudly about cheating on an exam.*
- *Boasting to friends about lying, stealing, or hurting others.*
- *Feeling no inner "ouch" when doing something clearly harmful.*

On p. 95, the manual mentions shamelessness as one of the four universal unwholesome factors found in all unwholesome Cittas.

1.3 Anottappa (fearlessness of wrongdoing)

Anottappa (fearlessness of wrongdoing) is the lack of moral fear — not caring about results of bad actions.

Again, this is not weak anxiety; it's the absence of wise caution.

Healthy Ottappa (moral fear) thinks:

> *"If I do this, it will hurt me and others. I should not do it."*

Anottappa is:

> *"Who cares? I'll just do it."*

Modern examples:

- *"If I bully someone, so what? I won't get caught."*
- *"I know it's wrong, but everyone does it, so it's fine."*

On p. 95, Anottappa is listed with Moha and Ahirika as universal unwholesome factors.

1.4 Uddhacca (restlessness)

Uddhacca (restlessness) here is not just being energetic.
It is mental agitation that comes with every unwholesome Citta — a subtle inner tremble.

The manual explains it as an "underlying current of agitation" present in all unwholesome minds (p. 95–96).

Modern examples:

- *Heart racing after sending a rude message.*
- *Inner jitter when hiding something or lying.*
- *Restless scrolling, jumping from app to app, unable to be still.*

You can think:

Moha = not-seeing clearly.
Ahirika, Anottappa = not-caring about wrong.
Uddhacca = not-settled inside.

Every unwholesome mind has these four somewhere in the background.

2. The Ten Particular Unwholesome Cetasikas

These ten do not appear in every unwholesome mind.
They arise only in specific types of unwholesome Citta (A Comprehensive Manual, pp. 95–96):

1. *Lobha (greed, attachment)*
2. *Diṭṭhi (wrong view)*
3. *Māna (conceit)*
4. *Dosa (hatred)*
5. *Issā (envy)*

6. *Macchariya (stinginess, avarice)*

7. *Kukkucca (remorse, worry over past wrong)*

8. *Thīna (sloth)*

9. *Middha (torpor)*

10. *Vicikicchā (doubt)*

Let's give a simple taste of each — we can go deeper in later chapters.

2.1 Lobha (greed)

Lobha (greed, craving) is grasping at pleasure, people, objects, ideas:
"I want this. I must have this. I don't want to let go."

The manual notes that Lobha arises only in the eight greed-rooted Cittas, not in hate or delusion-rooted Cittas (p. 95).

Modern examples:

- *Obsessively refreshing for more likes.*
- *Wanting the newest phone even when the old one is fine.*
- *Clinging to praise or attention.*

2.2 Diṭṭhi (wrong view)

Diṭṭhi (wrong view) is view that twists truth, especially about self, karma, and Dhamma.
For example:

- *"There is no result of good or bad actions."*

- *"I can do anything; nothing matters."*
- *"Only material things are real; the mind doesn't matter."*

The manual says Diṭṭhi occurs only in four greedy Cittas associated with wrong view (p. 95–96).

2.3 Māna (conceit)

Māna (conceit) is comparing self with others:

- *"I am better."*
- *"I am worse."*
- *"I am equal."*

All are forms of self-measuring.

On p. 96, the manual explains that Māna arises in the four greed-rooted Cittas dissociated from wrong view, and cannot arise in the same Citta as Diṭṭhi.

Modern examples:

- *Checking others' profiles and thinking, "I am more successful," or "I am a loser."*
- *Needing to "be special" or "be nobody" — both tied to self-image.*

2.4 Dosa (hatred)

Dosa (hatred, ill will) is strong aversion toward a person, object, or situation.

It appears in the two Dosa-mūla Cittas (hate-rooted consciousness) (Manual, p. 95–96).

Modern examples:

- *Wanting to "destroy" someone online with harsh comments.*
- *Enjoying the idea of someone failing.*
- *Feeling burning resentment.*

2.5 Issā (envy)

Issā (envy) is resentment at others' success.

You don't just want something; you feel upset when others have it.

Modern examples:

- *Feeling bitter when a friend gets more followers.*
- *Secretly hating a classmate who wins an award.*

The manual notes that Issā arises only in Cittas associated with aversion, together with Dosa, Macchariya, and Kukkucca (p. 96).

2.6 Macchariya (stinginess)

Macchariya (stinginess, avarice) is the unwillingness to share, or being tight with things, status, or even information.

Modern examples:

- *Refusing to share notes in class just to keep another behind.*
- *Being upset when someone else uses "your" idea.*

It travels with Dosa Cittas along with envy and worry (p. 96)

2.7 Kukkucca (remorse, worry over past wrong)

Kukkucca is not healthy regret.

It's nagging, restless guilt — replaying mistakes again and again, without learning.

Modern examples:

- *"Why did I say that? I'm terrible," repeating all day.*
- *Obsessing over a past mistake instead of correcting behavior now.*

The manual describes Kukkucca as remorse over commissions and omissions (things done and not done), bound with aversion (p. 96).

2.8 Thīna (sloth) & 2.9 Middha (torpor)

Thīna (sloth) = mental laziness, reluctance to engage.
Middha (torpor) = mental heaviness, dullness, like a fog.

They make Cittas dull and sluggish (p. 96).

They are found only in some "prompted" unwholesome Cittas—not in sharp, quick bad minds (A Comprehensive Manual, p. 96).

Modern examples:

- *Trying to meditate, but the mind keeps sinking, hazy.*
- *Knowing you should apologize or study, but feeling "I can't be bothered."*

2.10 Vicikicchā (doubt)

Vicikicchā (doubt) is troubled, wavering uncertainty, especially about:

- *Buddha, Dhamma, Saṅgha,*
- *the path,*

- *cause and effect,*

- *your own capacity to practice.*

The manual says Vicikicchā appears in only one Citta: the delusion-rooted Citta associated with doubt (p. 96).

This is not gentle questioning or healthy curiosity.
It's a paralyzing fog:

> *"Is anything true? Is practice useless? Should I even try?"*

3. Why Study Unwholesome Cetasikas?

Not to hate ourselves.
Not to feel guilty.

But to see clearly:

- *Unwholesome Cetasikas are not "me."*
  They are mental events that arise with certain Cittas and pass away.

- *As A Comprehensive Manual of Abhidhamma explains, each unwholesome factor is tied to specific Cittas (p. 95–96).*
  When conditions change, these factors do not have to arise.

When you know their names and patterns, you can:

1. *Notice more quickly when they appear.*

2. *Avoid feeding them with thoughts and stories.*

3. *Strengthen their opposites (like Alobha, Adosa, Amoha — non-greed, non-hate, non-delusion).*

This is not about "I am bad."

It's about:

"Oh, this is Lobha arising now."

"This is Dosa."

"This is Moha."

Once you see them as visitors, you are less controlled by them.

4. Summary of Chapter 4

From the Abhidhamma's 52 Cetasikas, 14 are unwholesome (A Comprehensive Manual of Abhidhamma, p. 78, 95–96):

4 Universal Unwholesome Cetasikas (in every unwholesome Citta)

1. *Moha (delusion)*
2. *Ahirika (shamelessness)*
3. *Anottappa (fearlessness of wrongdoing)*
4. *Uddhacca (restlessness)*

10 Particular Unwholesome Cetasikas (in certain unwholesome Cittas)

5. *Lobha (greed, attachment)*
6. *Diṭṭhi (wrong view)*
7. *Māna (conceit)*
8. *Dosa (hatred)*
9. *Issā (envy)*

10. *Macchariya (stinginess)*

11. *Kukkucca (remorse, worry)*

12. *Thīna (sloth)*

13. *Middha (torpor)*

14. *Vicikicchā (doubt)*

Together, they create the inner weather of suffering — but they are impermanent and not-self.
Through mindfulness and wisdom, we can weaken them and finally let them go.

Reflection Questions

1. *Which of these unwholesome Cetasikas do you notice most often in your life — Lobha (greed), Dosa (anger), Moha (confusion), or others like envy or doubt?*

2. *Can you remember a moment when you saw one of these clearly and it lost some power?*

3. *How might it help you to think, "This is just a mental factor arising," instead of "I am a bad person"?*

The "bad guys team" of the mind 😈 (but remember: they're just mental habits, not monsters you're stuck with forever).

These are the 14 unwholesome cetasikas listed in the Abhidhamma as unwholesome mental factors:

> *delusion, shamelessness, fearlessness of wrongdoing, restlessness, greed, wrong view, conceit, hatred, envy, avarice, worry, sloth, torpor, and doubt.*

🥴 *Kid-Style Chart: The 14 Unwholesome Mental Factors*

#	Pāli Name	Easy English Name	What It Does	Imagine It Like...
1	Moha	Delusion	Makes the mind blind to what is good and harmful; it doesn't see things as they really are.	A fog over your eyes so you walk into the same wall again and again.
2	Ahirika	Shamelessness	Doesn't feel inner shame about doing bad things.	A character who says, "Who cares if it's wrong?" and shrugs.
3	Anottappa	Fearlessness of Wrongdoing	Not afraid of the results of bad actions.	Someone walking happily toward a cliff with headphones on.
4	Uddhaccaa	Restlessness	Keeps the mind shaky and unable to settle.	A bouncing ball that never stops hopping.
5	Lobha	Greed / Attachment	Wants to grab and keep things: objects, people, ideas.	Sticky glue hands that don't want to let go of toys.
6	Diṭṭhi	Wrong View	Holds on to wrong ideas, like "Only my way is correct," or "There's no	A pair of twisted glasses that make

			result of good or bad actions".	*everything look crooked.*
7	*Māna*	*Conceit*	*Compares: "I am better," "I am equal," "I am worse".*	*A little crown that keeps checking who's taller.*
8	*Dosa*	*Hatred*	*Strong dislike, anger, or ill will toward someone or something.*	*A tiny flame-thrower in the heart that burns you and others.*
9	*Issā*	*Envy*	*Feels bad when others are doing well or have good things.*	*A green little voice saying, "Why them, not me?!"*
10	*Macchariya*	*Avarice / Stinginess*	*Doesn't want to share or let others enjoy what you have.*	*A dragon hugging its treasure chest, hissing if anyone comes near.*
11	*Kukkucca*	*Worry / Remorse*	*Unhealthy regret, going over past mistakes again and again without wisdom.*	*A broken replay button stuck on "Why did I do that?"*
12	*Thīna*	*Sloth*	*Mental laziness, doesn't want to think or make effort.*	*A mind lying on a sofa, refusing to get up.*

13	*Middha*	*Torpor*	*Mental heaviness and sleepiness, can't stay alert.*	*A thick blanket over the mind, making it drowsy.*
14	*Vicikicchā*	*Doubt*	*Confused, stuck doubt about what is wholesome, about the Buddha, Dhamma, and practice.*	*A spinning question mark that never decides and just keeps spinning.*

The Manual explains how some of these are universal unwholesome factors (moha, shamelessness, fearlessness of wrongdoing, restlessness) that appear in all 12 unwholesome cittas, while others (like greed, wrong view, conceit, hatred, etc.) show up in certain types of unwholesome consciousness.

🧩 *How to Actually Use This Chart*

A fun way to practice:

1. *Pick 3 from the chart that you notice most often (maybe greed, anger, envy).*
2. *During the day, when you spot one, silently label it:*
    - *"Oh, this is lobha (greed) visiting."*
    - *"Here is dosa (anger) again."*
3. *Don't hate it. Just see it, name it, and notice how it feels in the body and mind.*

Over time, just like in Abhidhamma, you start seeing "no solid self," only citta + cetasikas appearing and disappearing.

Next we can move to:

👉 Chapter 5 — The Beautiful Cetasikas (Sobhana): The Bright Side of the Mind

There we'll meet the 25 beautiful mental factors, starting with Saddhā (faith), Sati (mindfulness), Alobha (non-greed), and Adosa (non-hate) — the friends that heal what we learned in this chapter.

Chapter 5 – The Beautiful Cetasikas (Sobhana): The Bright Side of the Mind

So far we met:

- *The 13 ethically variable Cetasikas – 7 universals + 6 occasionals.*
- *The 14 unwholesome Cetasikas – the factors that darken the mind.*

Now we turn to the bright side:

> *The Abhidhamma lists 25 beautiful (Sobhana) Cetasikas –*
> *mental factors that make consciousness "beautiful."*

According to A Comprehensive Manual of Abhidhamma, the 52 mental factors are divided into four main groups:

1. *Seven universals*
2. *Six occasionals*
3. *Fourteen unwholesome factors*
4. *Twenty-five beautiful factors*

Within these 25, the manual further divides them into:

- *19 Universal Beautiful Factors (sobhanasādhāraṇa) – present in all beautiful Cittas*
- *3 Abstinences (virati) – right speech, right action, right livelihood*
- *2 Illimitables (appamaññā) – compassion (Karuṇā), appreciative joy (Muditā)*

- *1 Wisdom / Non-delusion (Paññā / Amoha)*

Together, with the wisdom faculty, these twenty-five are called the beautiful mental factors.

In this chapter we will:

1. *Understand what "beautiful" means in Abhidhamma.*
2. *Meet the 19 universal beautiful factors in simple language.*
3. *Focus especially on Saddhā (faith), Sati (mindfulness), Alobha (non-greed), Adosa (non-hate) with daily-life examples.*

1. What Does "Beautiful (Sobhana)" Mean?

The manual explains:

> *"Beautiful consciousness (Sobhanacitta) includes all cittas excluding the unwholesome and the rootless... it is called 'beautiful' because it is accompanied by beautiful mental factors (Cetasikas)."*

So here:

- *"Beautiful" does not mean physically pretty.*
- *It means pure, healthy, noble in a mental and ethical sense.*

Also, "beautiful" is broader than "wholesome (Kusala)":

- *All wholesome Cittas are beautiful.*
- *But some beautiful Cittas are not wholesome; they are resultant or functional, yet still contain beautiful Cetasikas.*

You can think:

> *Beautiful Cetasikas = the good qualities that make the mind gentle, clear, kind, and wise.*

2. The 19 Universal Beautiful Factors – Always in Every Beautiful Citta

The text lists 19 Cetasikas that are always present in all beautiful consciousness:

> *"(1) Faith, (2) mindfulness, (3) shame, (4) fear of wrongdoing,*
> *(5) non-greed, (6) non-hatred, (7) neutrality of mind,*
> *(8) tranquillity of the mental body, (9) tranquillity of consciousness,*
> *(10) lightness of the mental body, (11) lightness of consciousness,*
> *(12) malleability of the mental body, (13) malleability of consciousness,*
> *(14) wieldiness of the mental body, (15) wieldiness of consciousness,*
> *(16) proficiency of the mental body, (17) proficiency of consciousness,*
> *(18) rectitude of the mental body, (19) rectitude of consciousness."*

Let's translate these into simple language and group them.

2.1 Bright Leaders

- *Saddhā (faith, confidence)*
- *Sati (mindfulness)*

2.2 Moral Guardians

- *Hiri (shame, self-respect)*
- *Ottappa (fear of wrongdoing)*

These two are called "the guardians of the world" because they protect from evil actions.

2.3 Pure Roots

- *Alobha (non-greed, generosity/renunciation)*
- *Adosa (non-hatred, kindness/forgiveness)*
- *Tatramajjhattatā (neutrality of mind, balance)*

2.4 Soft and Light Mind

Each of the following comes in a pair: one for the "mental body" (the group of Cetasikas) and one for consciousness itself.

- *Passaddhi (tranquillity) – calmness*
    - *Kāya-passaddhi – tranquillity of mental body*
    - *Citta-passaddhi – tranquillity of consciousness*
- *Lahutā (lightness) – light, not heavy or sluggish*
    - *Kāya-lahutā – lightness of mental body*
    - *Citta-lahutā – lightness of consciousness*
- *Mudutā (malleability/softness) – flexible, not rigid*
    - *Kāya-mudutā – malleability of mental body*
    - *Citta-mudutā – malleability of consciousness*
- *Kammaññatā (wieldiness) – easy to handle*
    - *Kāya-kammaññatā – wieldiness of mental body*

    - *Citta-kammaññatā – wieldiness of consciousness*

- *Pāguññatā (proficiency) – skillfulness*

    - *Kāya-pāguññatā – proficiency of mental body*

    - *Citta-pāguññatā – proficiency of consciousness*

- *Ujukatā (rectitude, straightness) – honesty, straight mind*

    - *Kāya-ujukatā – rectitude of mental body*

    - *Citta-ujukatā – rectitude of consciousness*

So in shorter form, the 19 always-present beautiful factors are:

> *Faith, mindfulness, shame, moral fear, non-greed, non-hate, inner balance,*
> *Calm, light, soft, flexible, skilled, and straight mind (each in two layers).*

That's a lot of goodness inside one beautiful Citta!

3. Focus on Four Key Friends: Saddhā, Sati, Alobha, Adosa

The manual describes some of these in a bit more detail. We will take four as "main heroes" for beginners:

3.1 Saddhā (Faith, Confidence)

The text says:

> *"Faith (Saddhā) has the characteristic of trusting. Its function is to clarify, as a water-clearing gem causes muddy water to become clear... It is manifested as non-fogginess or as resolution. Its proximate cause is something to place faith in, or the hearing of the good Dhamma."*

Simple meaning:

- *Saddhā (faith) = clear, confident trust in what is wholesome and true.*

- *It clears confusion, like a gem placed in muddy water that makes it clear.*

🧠 *Modern example:*

You listen to a wise teacher explain how kindness and honesty bring peace.
You feel: "Yes, this makes sense. I want to live like this."
Your mind becomes brighter, more steady.
That is Saddhā (faith) arising as a beautiful factor.

It's not blind belief. It's trust based on seeing:
"Anger hurts. Kindness heals. The Buddha's path works."

3.2 Sati (Mindfulness)

The manual explains:

> *"Mindfulness (Sati) has the characteristic of not wobbling, not floating away from the object... Its function is non-forgetfulness. It is manifested as guardianship, or as the state of confronting an objective field."*

Simple meaning:

- *Sati (mindfulness) = presence of mind; staying with what is happening now, without drifting.*

- *It remembers what should be remembered, especially Dhamma, and guards the mind.*

🧠 *Modern example:*

You feel anger rising after reading a harsh comment.
Usually you react instantly.
But this time, something in you notices:

"This is anger. If I reply now, I'll regret it."

That clear noticing and guarding – "wait, see, don't rush" – is Sati working as a beautiful factor.

3.3 Alobha (Non-greed, Generosity, Letting Go)

The manual says:

> *"Non-greed (Alobha) has the characteristic of lack of desire, or non-adherence to the object like a drop of water on a lotus leaf. Its function is not to lay hold, and its manifestation is detachment... it is not the mere absence of greed but the presence of positive virtues such as generosity and renunciation."*

Simple meaning:

- *Alobha = the heart's willingness to let go; generosity, non-clinging.*

- *It's like water on a lotus leaf – it does not stick.*

🧠 *Modern example:*

You have a snack you really like.
Your friend is hungry and forgot their lunch.
Instead of thinking, "Mine!" you naturally feel:

> *"Here, have some of mine."*

You give happily, without pain.
That is Alobha.

3.4 Adosa (Non-hatred, Kindness)

The manual describes:

> *"Non-hatred (Adosa) is loving-kindness and patience; it appears as non-cruelty, non-ill will." (Summarizing its role as the opposite of Dosa.)*

Simple meaning:

- *Adosa = friendliness, patience, soft attitude toward others and ourselves.*
- *It doesn't mean we never say "no," but we don't want to hurt.*

🧠 *Modern example:*

A classmate makes a mistake in a group project.
Instead of exploding, you think:

> *"They are learning, just like me. Let's fix this together."*

You may still correct them, but without hatred.
That gentle wish for their well-being is Adosa.

4. A Picture: The Garden of a Beautiful Citta

Imagine a beautiful Citta like a peaceful garden.

- *Saddhā (faith) is the sunlight, making things clear and bright.*
- *Sati (mindfulness) is the gardener, always present, watching what grows.*
- *Alobha (non-greed) is the open space – not overcrowded with "mine, mine, mine."*
- *Adosa (non-hate) is the soft wind, gentle and kind to all plants.*

The other universal beautiful factors support this:

- *Hiri & Ottappa – the fence that keeps out harmful actions.*
- *Passaddhi (tranquillity) – the quiet air, no storms.*
- *Lahutā (lightness) – the garden feels fresh, not heavy.*

- *Mudutā (malleability) – the soil is soft, easy to work with.*
- *Kammaññatā (wieldiness) – tools and ground are easy to handle.*
- *Pāguññatā (proficiency) – the gardener is skilled.*
- *Ujukatā (rectitude) – paths are straight, no cheating turns.*

Every time a beautiful Citta arises, this whole garden flickers into existence for a tiny moment.

5. Why It Matters for You

From the Abhidhamma's view:

- *These 19 beautiful Cetasikas are always present in every beautiful Citta.*
- *They are the inner strengths that support wholesome actions, meditation, and wisdom.*

Practically, this means:

1. *When you act with generosity, kindness, or honesty, you are giving these Cetasikas a chance to grow stronger.*
2. *When you remember Dhamma and choose what is wholesome, Saddhā and Sati are becoming more stable.*
3. *When you avoid harmful speech or action, Hiri and Ottappa are protecting both you and the world.*

The more often beautiful Cittas arise, the more natural these qualities feel.
Over time, your default mindset slowly shifts from:

"What can I get?" → to → "What is wise and kind here?"

6. Summary of Chapter 5

- *There are 25 beautiful Cetasikas (Sobhana).*
- *They are divided into:*
    - *19 Universal Beautiful Factors – present in all beautiful Cittas*
    - *3 Abstinences (Virati) – abstaining from wrong speech, wrong action, wrong livelihood*
    - *2 Illimitables (Appamaññā) – compassion (Karuṇā), appreciative joy (Muditā)*
    - *1 Wisdom / Non-delusion (Paññā / Amoha)*
- *The 19 Universal Beautiful Factors include:*
    - *Faith (Saddhā), Mindfulness (Sati), Shame (Hiri), Fear of wrongdoing (Ottappa), Non-greed (Alobha), Non-hate (Adosa), Neutrality (Tatramajjhattatā), and pairs of calmness, lightness, softness, wieldiness, proficiency, and rectitude of mind and mental body.*
- *We focused on four key friends:*
    - *Saddhā (faith) – clears and brightens, like a jewel in muddy water.*
    - *Sati (mindfulness) – remembers and guards the mind.*
    - *Alobha (non-greed) – generous, non-clinging heart.*
    - *Adosa (non-hate) – kindness, patience, non-cruelty.*

Reflection Questions

1. *Can you remember a recent moment when Saddhā (faith) arose in you – maybe trusting the Dhamma, or trusting that kindness is better than revenge?*

2. *Where do you notice Sati (mindfulness) in your day – catching you just before a harmful reaction?*

3. *Think of a time you shared something happily. How did Alobha (non-greed) feel in your body and mind?*

4. *What does Adosa (non-hate) feel like when someone makes a mistake – or when you make a mistake?*

"good heart team" time 🌈🧠

A kid-style chart for the 25 beautiful mental factors (sobhana cetasikas) based on A Comprehensive Manual of Abhidhamma, chapter on mental factors:

- *19 universal beautiful factors (always with any beautiful citta)*
- *3 abstinences (right speech, action, livelihood)*
- *2 illimitables (compassion & appreciative joy)*
- *1 wisdom faculty*

🌟 *Part 1: The 19 Universal Beautiful Factors*

> *These 19 are called "universal beautiful factors" because they always show up whenever the mind is in a beautiful/wholesome state.*

I'm grouping some in pairs (mental body + consciousness) to keep it kid-sized, but I'll mention both.

#	Pāli Name	Easy English Name	What It Does (Simple)	Imagine It Like...
1	Saddhā	Faith	Trusts in what is good and true. The Manual says its function is to clarify the mind, like a water-clearing gem.	A crystal that makes muddy water clear so you can see the bottom.
2	Sati	Mindfulness	Keeps the mind present and not forgetful of the object.	A gentle guard standing at the door of your mind, watching what comes in.
3	Hiri	Shame (Inner Conscience)	Feels a clean, wise shame about doing wrong.	A soft inner voice saying, "This doesn't fit with who I want to be."
4	Ottappa	Fear of Wrongdoing	Feels concern about bad consequences of unwholesome acts.	A warning sign that says, "Careful, this

				road leads to trouble."
5	*Alobha*	*Non-greed*	*Lets go, doesn't cling; includes generosity and renunciation.*	*Hands that can open and share, not just grab.*
6	*Adosa*	*Non-hatred*	*Friendly, kind, not angry; opposite of hate.*	*A warm hug instead of a punch.*
7	*Tatramajjhattatā*	*Neutrality of Mind*	*Balanced, even mind; not pulled too strongly this way or that.*	*A tightrope walker standing steady in the middle.*
8–9	*Kāya-passaddhi & Citta-passaddhi*	*Tranquillity of Mental Body & of Consciousness*	*Calm and stillness in the mental "body" of factors and in consciousness.*	*A calm lake with no waves.*
10–11	*Kāya-lahutā & Citta-lahutā*	*Lightness of Mental Body & Consciousness*	*Make the mind light and agile, not heavy or sluggish.*	*Taking off a heavy backpack so you can run freely.*
12–13	*Kāya-mudutā & Citta-mudutā*	*Malleability of Mental Body & Consciousness*	*Make the mind soft and flexible, easy to bend toward good.*	*Soft clay you can shape into anything wholesome.*

14–15	*Kāya-kammaññatā & Citta-kammaññatā*	*Wieldiness of Mental Body & Consciousness*	*Make the mind easy to handle, obedient to good intentions.*	*A well-trained puppy that comes when you call.*
16–17	*Kāya-pāguññatā & Citta-pāguññatā*	*Proficiency of Mental Body & Consciousness*	*Make the mind skilled and good at wholesome actions.*	*A gamer who's practiced a level so much they play it smoothly.*
18–19	*Kāya-ujukatā & Citta-ujukatā*	*Rectitude of Mental Body & Consciousness*	*Make the mind straight and honest, not crooked.*	*A straight road that doesn't twist or hide things.*

In the Abhidhamma count, each "pair" (like tranquillity of mental body & tranquillity of consciousness) is counted as two separate factors, so together these 7 "big ideas" + 6 pairs + 1 neutrality = 19 universal beautiful factors.

✅ *Part 2: The 3 Abstinences (Virati)*

These 3 beautiful factors are special: they are the mental factors that refrain from doing wrong, and they match three parts of the Noble Eightfold Path.

#	Pāli Name	Easy English	What It Does	Imagine It Like...
20	Sammā-vācā (virati)	Right Speech	The mind-factor that holds you back from lying, harsh words, gossip, or useless chatter.	A soft hand over your mouth when you're about to say something hurtful.
21	Sammā-kammanta	Right Action	Holds you back from hurting living beings, stealing, or sexual misconduct.	A red stop sign that pops up when you start to move toward a wrong action.
22	Sammā-ājīva	Right Livelihood	Keeps you from earning a living in harmful ways.	A filter that only lets in "jobs that don't harm anyone."

The text explains that in supramundane path and fruition cittas, these three abstinences are always fully present together, as the moral factors of the Noble Eightfold Path.

💗 *Part 3: The 2 Illimitables (Appamaññā)*

These are the big heart states that can spread to all beings without limit.

#	Pāli Name	Easy English	What It Does (from the text)	Imagine It Like…
23	Karuṇā	Compassion	Has the characteristic of promoting the removal of suffering in others; it cannot bear others' suffering and shows itself as non-cruelty.	A warm blanket you wrap around someone who is sad or in pain.
24	Muditā	Appreciative Joy	Has the characteristic of gladness at others' success; it is happy, not jealous, when others do well.	A friend who cheers loudly when you win, not only when they win.

The Manual says these are called illimitable because they can be cultivated toward all beings without limit.

🧠 *Part 4: The 1 Wisdom Faculty*

#	Pāli Name	Easy English	What It Does	Imagine It Like…
25	Paññindriya (Paññā)	Wisdom Faculty / Non-delusion	"Wisdom, or knowing things as they really are." It has the characteristic of penetrating things according to their intrinsic nature, and its function is to illuminate the field of objects like a lamp.	A flashlight that lets you see clearly in a dark room, so you don't step on Lego.

This is also the factor called non-delusion (amoha) in Abhidhamma. It cuts through confusion and wrong understanding.

🧩 *How You Can Play with This Chart*

Here are some simple "games" you can do:

1. *Spot the good heart team:*
   When you do something kind or generous, ask:

   "Which beautiful factors just showed up?"
   (Maybe: faith, non-greed, non-hatred, mindfulness, tranquillity.)

2. *Upgrade an unwholesome factor:*
   If you notice envy, try to grow muditā (appreciative joy).
   If you notice hatred, try to bring up adosa (non-hatred) and karuṇā (compassion).

3. *Journal idea:*

   At the end of the day, write:

   - *One moment of compassion you remember.*
   - *One moment of appreciative joy.*
   - *One moment where wisdom helped you choose better.*

Next:👉 Chapter 6 – The Abstinences and Illimitables: Protecting and Expanding the Heart

There we'll explain the 3 Abstinences (Virati) and 2 Illimitables (Karuṇā & Muditā) in simple, story-like ways.

Chapter 6 – The Abstinences and Illimitables: Protecting and Expanding the Heart

In the last chapter, we met the 19 universal beautiful Cetasikas –
the mental factors that are present in every beautiful (Sobhana) Citta:

- *Saddhā (faith), Sati (mindfulness), Alobha (non-greed), Adosa (non-hate),*
- *Hiri, Ottappa, inner balance, calmness, lightness, softness, and straightness of mind.*

From the 25 beautiful Cetasikas, we still have 6 more to study:

- *3 Abstinences (Virati Cetasikā)*
- *2 Illimitables (Appamaññā Cetasikā)*
- *1 Wisdom / Non-delusion (Paññā / Amoha) – we'll give this one its own chapter later.*

This chapter will focus on:

🌱 The 3 Abstinences – how the mind protects itself from unwholesome actions.
🌈 The 2 Illimitables – how the mind expands with compassion and joy.

1. The Three Abstinences (Virati) – The Mind That Says "I Will Not"

Virati (abstinence) means refraining from doing something wrong
– not because you are afraid of people,
but because the mind itself is pure and careful.

In Abhidhamma, there are three Virati Cetasikas:

1. *Sammā-vācā Virati – abstaining from wrong speech*

2. *Sammā-kammanta Virati – abstaining from wrong action*

3. *Sammā-ājīva Virati – abstaining from wrong livelihood*

These three are connected with the three parts of Right Conduct in the Noble Eightfold Path:

- *Right Speech (Sammā-vācā)*

- *Right Action (Sammā-kammanta)*

- *Right Livelihood (Sammā-ājīva)*

They arise in the mind when we consciously do not do something unwholesome.

1.1 Sammā-vācā Virati – Abstaining from Wrong Speech

Meaning:

The mental factor that refrains from bad speech:

- *Lying*

- *Divisive speech (making friends fight)*

- *Harsh speech (cruel words)*

- *Idle, useless chatter*

This Cetasika appears when the mind stops itself from using harmful words.

🧠 *Modern example:*

You're angry and type a mean comment:

"You're so stupid."

Your finger hovers over the "send" button.
Suddenly a quiet voice in you says:

"This will hurt them. I don't want to cause pain."

You delete the comment.

That inner restraint – "I will not say this" – is Sammā-vācā Virati.

It's not just being silent.
It's choosing silence or kind speech because of wisdom and kindness.

1.2 Sammā-kammanta Virati – Abstaining from Wrong Action

Meaning:
The mental factor that refrains from harmful physical actions, such as:

- *Killing or hurting living beings*
- *Stealing*
- *Sexual misconduct (using sexuality to harm or exploit)*

🧠 *Modern example:*

- *You are about to step on an insect, then think:*

  "This tiny being also wants to live,"
  and you carefully move it away.

- *You see money left on a table with no one watching.*
  A thought appears: "I could take it,"
  but another: "No, it's not mine."

You walk away.

That "No, I will not" rooted in Dhamma understanding is Sammā-kammanta Virati.

It's not only "I'm scared to get caught."
It's "This action is wrong; I choose not to do it."

1.3 Sammā-ājīva Virati – Abstaining from Wrong Livelihood

Meaning:
The mental factor that refuses ways of earning a living that harm oneself or others.

In the Buddha's teachings, wrong livelihood includes things like dealing in weapons, living beings (trafficking), flesh (in a harmful way), intoxicants, or poisons.
In a modern sense, it also includes any job or income source that strongly supports harm, deception, or addiction.

🧠 *Modern example:*

You are offered a job with good money, but:

- *You must lie to customers*
- *Or promote something clearly harmful*

You feel:

"Even if I earn less somewhere else,
I don't want to build my life on harm."

That wise refusal is Sammā-ājīva Virati in action.

1.4 The Feeling of Virati – Gentle Strength

Abstinence Cetasikas have a special flavor:

- *They are quiet but firm.*
- *They feel like inner dignity and self-respect.*
- *They protect both you and others from suffering.*

It's the mind saying:

> *"I know I could do this wrong thing,*
> *but I deeply choose not to."*

This is not weakness; it's noble strength.

2. The Two Illimitables (Appamaññā) – The Boundless Heart

Next, we meet two more beautiful Cetasikas called Appamaññā – literally "without measure," "immeasurable" or "boundless."

They are:

1. *Karuṇā (compassion) – wishing others to be free from suffering.*
2. *Muditā (sympathetic joy) – rejoicing in others' happiness and success.*

These are part of the Brahmavihāra (Divine Abodes):

- *Mettā (loving-kindness)*
- *Karuṇā (compassion)*
- *Muditā (appreciative joy)*
- *Upekkhā (equanimity)*

In the Cetasika list, Karuṇā and Muditā appear as two Illimitable beautiful factors.

They are called "illimitable" because, in meditation and daily life, we do not limit them to our family or friends.

We widen them to all beings, in all directions.

2.1 Karuṇā – Compassion

Meaning:

Karuṇā is the mental factor that feels others' suffering and wishes:

"May they be free from this pain."

It doesn't pity or look down on others.

It stands side by side with them.

🧠 *Modern examples:*

- *You see a classmate sitting alone, looking sad.*
  Something in you softens:
  "I hope they are okay."
  You walk over and talk to them.

- *You watch news about people suffering in another country.*
  Even though you don't know them, your heart feels:

  "May they be safe. May they find help."

These are moments of Karuṇā.

Karuṇā doesn't always fix the problem.

Sometimes it simply refuses to be cold.

2.2 Muditā – Appreciative Joy

Meaning:
Muditā is happiness at others' happiness.

When someone else succeeds, instead of envy, you think:

"I'm glad for you.
May your good continue."

🧠 *Modern examples:*

- *Your friend gets a higher score than you.*
  A little jealousy arises, but then you smile and feel truly happy for them.

- *A sibling wins a prize.*
  You clap loudly, not fake, but genuinely pleased:

  "They worked hard. This is good."

That warm, open smile inside is Muditā.

Muditā is very important in a world of comparison.
It heals the pain of "not enough" by turning others' success into your shared joy.

2.3 Why Karuṇā and Muditā Are "Illimitable"

When we practice only for a few people, compassion and joy are still beautiful.
But when we train to extend them to:

- *Friends*
- *Strangers*
- *Difficult people*
- *All beings everywhere*

They become Appamaññā – without limit.

In meditation, we might think:

> *"May all beings be free from suffering" (Karuṇā).*
> *"May all beings not be separated from their happiness" (Muditā).*

Slowly, the heart learns not to draw borders around love.

3. Protecting and Expanding – How These Five Work Together

Let's see how Abstinences and Illimitables can appear in one story.

Story – "The Group Chat"

In a group chat, friends start making fun of a quiet classmate.

- *At first, you feel pulled in – maybe you want to join and feel included.*
- *Then Sati (mindfulness) notices: "This is unkind."*
- *Karuṇā (compassion) feels: "They might be really hurt by this."*
- *Muditā (joy) remembers times that classmate did well, and you feel glad for their good qualities.*
- *Virati (abstinence) arises:*
  - *You decide: "I will not add a mean message." (Sammā-vācā Virati)*
  - *You may even write: "Hey, guys, let's not bully them."*

In that moment:

- *Your heart is protected by the 3 Abstinences.*
- *Your heart is expanded by Karuṇā and Muditā.*

This is the power of these five Cetasikas in real life.

4. Summary of Chapter 6

From the 25 Beautiful Cetasikas, this chapter covered:

The 3 Abstinences (Virati Cetasikā)

1. *Sammā-vācā Virati – abstaining from wrong speech*

2. *Sammā-kammanta Virati – abstaining from wrong action*

3. *Sammā-ājīva Virati – abstaining from wrong livelihood*

These protect the heart by helping it say:

> *"I could do this wrong thing,*
> *but I choose not to."*

The 2 Illimitables (Appamaññā Cetasikā)

4. *Karuṇā – compassion; wishing others to be free from suffering.*

5. *Muditā – appreciative joy; being happy at others' success and happiness.*

These expand the heart by teaching it to say:

> *"May all beings be free from suffering (Karuṇā).*
> *May all beings enjoy their happiness (Muditā)."*

Together, they:

- *Guard our actions and speech.*

- *Open our heart beyond selfishness and envy.*

Reflection Questions

1. *Can you remember a time when you stopped yourself from saying or doing something harmful? How did that feel inside?*

2. *Think of someone who is suffering right now. Can you gently wish them well – even if you cannot help directly?*

3. *Think of someone who is doing well or is happier than you. Can you practice a moment of Muditā – "I'm glad for you"?*

4. *How would your daily life change if these five Cetasikas were a little stronger each week?*

Next to:👉 Chapter 7 – Wisdom (Paññā / Amoha): Seeing Clearly in the Midst of Mental Factors

Here we'll focus on the last beautiful Cetasika – Paññā, the wisdom factor – and show how it works together with faith, mindfulness, and the other beautiful Cetasikas in daily life and meditation.

Chapter 7 – Wisdom (Paññā / Amoha): Seeing Clearly in the Middle of the Mind

In the last chapters we learned:

- *The 25 beautiful Cetasikā (mental factors).*
- *Among them:*
    - *19 universal beautiful factors – always in every beautiful Citta.*
    - *3 abstinences (Virati) – right speech, right action, right livelihood.*
    - *2 illimitables (Appamaññā) – Karuṇā (compassion), Muditā (appreciative joy).*

One is still waiting for us:

> *Non-delusion (Amoha) – the Wisdom Faculty (Paññindriya).*

In the Abhidhamma list of 52 Cetasikā, this appears as:

- *Non-delusion – 1 (52) Wisdom faculty.*

This chapter is all about that.

1. What Is Paññā (Wisdom) as a Cetasika?

The Abhidhamma explains that in the eight sense-sphere wholesome Cittas, some are "associated with knowledge (ñāṇa-sampayutta)."

It says:

> *In the consciousness associated with knowledge, the word ñāṇa refers to the mental factor of wisdom (Paññā Cetasika), which also represents the root non-delusion (Amoha).*

Also, in the classification of roots (Hetu), we read:

- *There are six roots: Lobha (greed), Dosa (hatred), Moha (delusion), and Alobha (non-greed), Adosa (non-hatred), Amoha (non-delusion).*

- *The three wholesome roots – Alobha, Adosa, Amoha – are beautiful Cetasikā.*

So here we can see:

- *Paññā (wisdom) = Amoha (non-delusion) as a beautiful Cetasika.*

- *It is also called "Wisdom faculty" (Paññindriya) and appears as the path factor Right View (Sammā-diṭṭhi).*

In simple English:

> *Paññā (wisdom) is the clear-seeing mind which understands things as they really are.*
> *It removes Moha (delusion), the blindness that fuels suffering.*

2. How Abhidhamma Describes This Wisdom

From the explanations we saw:

1. *Wisdom is a root (Hetu) – Amoha – that gives firmness and stability to wholesome Cittas and Cetasikā.*

2. *Wisdom is a Cetasika – the wisdom faculty, part of the 25 beautiful factors.*

3. *Wisdom is Right View – the path factor that leads toward Nibbāna.*

The manual adds that:

> *"Knowledge (ñāṇa) comprehends things as they are (yathā-sabhāvaṃ)."*

So Paññā Cetasika:

- *Sees according to reality – not fantasy, not wishful thinking.*
- *Understands karma (kamma) and its results.*
- *Understands the Four Noble Truths gradually.*
- *Works together with Sati (mindfulness) and Saddhā (faith).*

3. A Simple Metaphor: The Flashlight in the Dark Room

Imagine a dark room.

- *The room = your life and mind.*
- *The things inside = experiences, choices, feelings.*
- *The darkness = Moha (delusion) – not understanding causes and results.*

If you walk in the dark, you:

- *Bang your knees on furniture.*
- *Step on sharp things.*
- *Knock over fragile things.*

You suffer, and hurt others too.

Now, imagine you have a flashlight.

- *The flashlight = Paññā (wisdom).*
- *When you switch it on, you don't magically change the room.*

- *But now you see clearly: where to walk, what to avoid, what to pick up.*

You still must walk, but you walk wisely.

That is what Paññā Cetasika does with the mind:

- *It shines light on the true nature of things, so actions become wiser.*

- *It doesn't mean you know everything. It means you see just enough to avoid many painful mistakes.*

4. How Wisdom (Paññā) Shows in Daily Life

Let's see some modern examples.

4.1 Example 1 – The Cheat Sheet

You are about to take an exam.
Someone sends you a cheat sheet.

- *Lobha (greed) whispers: "If you use it, you get good marks easily."*

- *Moha (delusion) says: "It's no big deal, no one will know."*

If the mind is dark, you may just follow.

But if Paññā (wisdom) is present, together with Saddhā (faith) and Sati (mindfulness), something different happens:

- *You see that cheating harms your honesty.*

- *You see that you lose real learning.*

- *You see that if you get used to lying now, it becomes easier to lie later.*

So you think:

"Even if my score is lower, I choose honesty."

That clear insight, seeing cause and effect, is Paññā Cetasika at work.

4.2 Example 2 – The Online Argument

You are in a heated comment war online.

- *Dosa (hatred) is strong: "I want to crush them."*
- *Moha (delusion) makes the whole identity: "If I lose, I am nobody."*

Then wisdom quietly checks:

- *"Is attacking them again really helpful?"*
- *"Will this bring peace or more suffering?"*
- *"Am I just feeding my ego?"*

You might still reply, but with different tone:

- *More truth, less ego.*
- *Or you may decide to stop replying.*

The ability to step back and see:

"This anger is not helpful; it harms me too"

– that is Paññā cutting through Moha.

4.3 Example 3 – The "Perfect Image" Trap

Social media shows many "perfect lives."

- *Inside, Lobha (greed) wants that same attention.*
- *Māna (conceit) compares: "I am worse... I am no one."*
- *Moha believes the pictures show the full reality.*

When Paññā arises with mindfulness:

- *You remember: "These are only selected moments."*
- *You understand: "Chasing only image brings stress, not true peace."*
- *You see: "Real value comes from wholesome qualities, not likes."*

This doesn't mean you stop using social media, but you use it with more clarity and balance.

5. Paññā and the Other Beautiful Factors

Paññā does not work alone.
It works in a team with other Sobhana Cetasikā.

From the manual's categories:

- *Paññā is counted as:*
    - *A beautiful Cetasika (Non-delusion, wisdom faculty).*
    - *A root (Amoha).*
    - *The path factor Right View (Sammā-diṭṭhi).*

So in one moment of wise Citta, you might have:

- *Saddhā (faith) – trusting the Dhamma.*
- *Sati (mindfulness) – clearly knowing what is happening now.*
- *Alobha (non-greed) – willing to let go of selfishness.*
- *Adosa (non-hate) – gentle, kind attitude.*
- *Paññā (wisdom) – understanding why a wholesome choice is better.*

You can imagine:

- *Saddhā = the heart trusting goodness.*
- *Sati = the eyes staying awake.*
- *Paññā = the brain understanding cause and effect.*
- *Alobha & Adosa = the hands that act with generosity and kindness.*

All together, they make the Citta truly beautiful (Sobhana).

6. Wisdom Grows Step by Step

Abhidhamma connects Paññā to many parts of the path:

- *The wisdom faculty (Paññindriya) and wisdom power (Paññā-bala).*
- *The enlightenment factor of investigation of states (Dhammavicaya).*
- *The path factor of Right View (Sammā-diṭṭhi).*

For a beginner, we can think of three stages:

1. *Basic wisdom – Understanding simple cause and effect:*
    - *"If I lie, others stop trusting me."*
    - *"If I keep anger, I suffer."*
2. *Deeper Dhamma wisdom – Starting to see:*
    - *Life has stress (Dukkha).*
    - *Everything is changing (Anicca).*
    - *Clinging leads to more suffering.*
3. *Insight wisdom (Vipassanā Paññā) – directly seeing:*
    - *Mind and body as process, not self.*
    - *All phenomena as impermanent (Anicca), unsatisfactory (Dukkha), and not-self (Anattā).*

Our focus in this book is the first two levels, especially in daily life.

7. A Story: "The Glasses of Truth"

There was a boy named Nanda who loved video games.

Whenever his parents asked him to help, Lobha (greed) and Moha (delusion) would join:

- *"Just one more game."*
- *"I'll do homework later."*

- *"Helping is a waste of time."*

He often lied: "I already did it," or "Teacher didn't give homework."

One day, Nanda's older cousin came to stay. She practiced Dhamma and meditation. She did not shout at Nanda. She just quietly watched.

After a while, she said:

> *"Nanda, do you know these?"*
> *and she drew three words:*
> *Lobha (greed), Dosa (hate), Moha (delusion).*

She explained gently how these three make trouble. Nanda felt something. For the first time, he saw his own mind a bit more clearly.

After that, whenever he wanted to lie, it was like someone put invisible glasses on his eyes.

He would "see":

- *"This lie will give me short fun..."*
- *"...but also long stress and guilt."*
- *"If I tell the truth, it's hard now, but lighter later."*

Sometimes he still lied. But more and more, he chose truth.
Those "glasses of truth" were his growing Paññā Cetasika.

8. Summary of Chapter 7

- *The Abhidhamma teaches six roots (Hetu):*
    - *Unwholesome: Lobha (greed), Dosa (hatred), Moha (delusion).*

- *Beautiful: Alobha (non-greed), Adosa (non-hatred), Amoha (non-delusion).*

- *Amoha (non-delusion), as a beautiful Cetasika, is Paññā (wisdom):*
  - *It is the Wisdom faculty (Paññindriya) in the list of 25 beautiful factors.*
  - *It appears as knowledge (ñāṇa) in Cittas "associated with knowledge," comprehending things as they are.*
  - *It is the path factor Right View (Sammā-diṭṭhi) in the Noble Eightfold Path.*

- *In simple words:*
  - *Paññā (wisdom) is like a flashlight in a dark room – showing what is truly there.*
  - *It helps you see cause and effect, the results of actions, and gradually the nature of life: changing, unsatisfactory, and not-self.*

- *Paññā works together with:*
  - *Saddhā (faith) – trusting the Dhamma.*
  - *Sati (mindfulness) – watching clearly.*
  - *Alobha and Adosa – acting generously and kindly.*

Every moment you think wisely, act honestly, and reflect on your experience, you are feeding Paññā Cetasika – the mind's own wisdom.

Reflection Questions

1. *Can you remember a time when you saw clearly that a certain action would cause harm, and you changed your choice because of that seeing?*

2. *In your daily life, where could you "put on the glasses of truth" more often – maybe in studying, friendships, or online behavior?*

3. *How can mindfulness (Sati) and wisdom (Paññā) work together for you today – even in one small situation?*

Next to:

👉 Chapter 8 – Putting It All Together: How Cetasikā Shape Our Day (A Full-Day Mind Map)

There we'll walk through a full day – morning to night – and show how different Cetasikā (wholesome, unwholesome, and beautiful) rise and fall in real-life situations, so you can recognize them in your own mind.

Chapter 8 – Putting It All Together: How Cetasikas Shape Our Day (A Full-Day Mind Map)

We've now met:

- *13 "ethically variable" Cetasikas*
    - *7 universals (present in every Citta)*
    - *6 occasionals (sometimes present)*
- *14 unwholesome Cetasikas – the dark mental factors.*
- *25 beautiful Cetasikas – including*
    - *Faith (Saddhā), Mindfulness (Sati),*
    - *Non-greed (Alobha), Non-hate (Adosa),*
    - *Compassion (Karuṇā), Appreciative joy (Muditā),*
    - *The Abstinences (Virati), and*
    - *Wisdom (Paññā / Amoha).*

We've looked at them one by one.
Now let's see how they work together in a realistic day.

Think of this chapter as a mind map of one day.
We'll walk from morning to night, watching different Cetasikas come and go like characters on a stage.

1. Morning – Waking Up the Mind

Scene 1: Alarm Clock

Your alarm rings.

- *A moment of hearing (Sota-viññāṇa Citta) arises.*
- *With it come the 7 universal Cetasikas:*
    - *Contact (Phassa) – sound is "touched" by mind.*
    - *Feeling (Vedanā) – maybe unpleasant ("too early!").*
    - *Perception (Saññā) – recognizes: "It's my alarm."*
    - *Volition (Cetanā) – leans toward "snooze" or "get up."*
    - *One-pointedness (Ekaggatā) – focuses on the sound.*
    - *Life faculty (Jīvitindriya) – keeps the moment alive.*
    - *Attention (Manasikāra) – turns the mind toward the phone.*

Now two possible paths:

Path A: Unwholesome Start

You think, "Ugh, I hate mornings. I wish I didn't have school."

Here, some unwholesome Cetasikas may arise:

- *Lobha (greed) – wanting only comfort.*
- *Dosa (aversion) – irritation at the situation.*

- *Moha (delusion) – not remembering the value of effort or your goals.*

- *Uddhacca (restlessness) – the mind feels jumpy.*

This is a small Akusala Citta (unwholesome mind moment).

Path B: Wholesome Start

You still feel sleepy, but you think:

> *"I'm tired, but I'm lucky to have a chance to learn.*
> *I'll wake up gently."*

Now beautiful Cetasikas arise:

- *Sati (mindfulness) – noticing your thoughts without drowning in them.*

- *Saddhā (faith) – trusting that effort is meaningful.*

- *Alobha (non-greed) – letting go of "I only want comfort."*

- *Adosa (non-hate) – not fighting the morning.*

- *Paññā (wisdom) – seeing cause and effect: "If I get up now, my day will go better."*

Same alarm.
Different mix of Cetasikas → different taste of mind.

2. Getting Ready – Habits and Small Choices

You go to brush your teeth.

This seems boring, but many Cetasikas are there:

- *Universals: always on.*

- *Occasionals:*
    - *Viriya (energy) – lifting your arm, moving the brush.*
    - *Chanda (desire-to-do) – the wish: "I want to be clean."*
    - *Vitakka & Vicāra – the mind turns toward planning the day.*

If your mood is bad, maybe:

- *Domanassa (unpleasant feeling) accompanies some Akusala Cittas.*
- *Moha might complain: "Why is life so repetitive?"*

If you bring in mindfulness:

"I am brushing. Cool water. Mint taste. This is caring for the body."

Then Sati, Alobha, Adosa, and small Paññā arise, turning a boring moment into practice.

3. On the Way – The World Pushes Your Buttons

Scene 2: Traffic and Waiting

You are stuck in traffic or a long queue.

Your mind might flip quickly:

- *First, restlessness (Uddhacca):*
  "This is so slow!"
- *Then, Dosa (aversion) at the delay.*
- *Maybe Vicikicchā (doubt) about life:*
  "What's the point of all this?"

Many unwholesome Cetasikas can ride on top of basic frustration.

But if you choose to use this as training time:

- *Sati notices: "Impatience is here."*
- *Hiri & Ottappa (moral shame & moral fear) quietly check:*

  "If I shout or honk, will it help anyone?"

- *Karuṇā (compassion) might arise:*

  "These drivers are tired too."

- *Tatramajjhattatā (balance) keeps the mind from swinging too far.*

Suddenly, waiting becomes a field for beautiful Cetasikas instead of a storm of unwholesome ones.

4. At School or Work – Comparison, Effort, and Interaction

Scene 3: Test Results

Your teacher hands back a test.

You see your score.
Here comes a strong mix of mental factors.

Option 1: Downward Spiral

You got a low score.

- *Domanassa (sad feeling) arises.*

- *Māna (conceit) compares: "I am worse than them."*
- *Issā (envy) whispers: "I hate those who scored higher."*
- *Kukkucca (unhealthy remorse) might show up:*

  "I'm useless. Why did I even try?"

This combination creates a heavy, painful Akusala state.

Option 2: Wise Response

Same score, but different Cetasikas:

- *Sati notices disappointment: "I feel sad. That's okay."*
- *Hiri & Ottappa reflect:*

  "I didn't study enough this time. Next time I'll be more careful."

- *Paññā thinks:*

  "This result is cause and effect, not a judgment on my worth."

- *Viriya & Chanda arise:*

  "I want to understand my mistakes and improve."

- *Muditā (joy) may even arise for a friend who did well:*

  "I'm happy they succeeded. Good for them."

Now the Citta becomes Sobhana (beautiful): learning, not self-hurting.

Scene 4: Group Work & Friendship

Working in a group, Cetasikas appear rapidly:

- *When you share ideas:*
  - *Saddhā (confidence) in your ability.*
  - *Sati watching your tone.*
  - *Alobha when you let others speak.*
  - *Adosa when you forgive small mistakes.*
- *When you feel ignored:*
  - *Dosa may arise: "They don't respect me!"*
  - *Māna compares: "I am better than them."*
  - *Issā (envy) wants their recognition.*

If you notice this, you can invite different factors:

"Right now, anger is here.
But do I want to nurture Dosa or Adosa?"

Choosing a soft reply activates Adosa, Hiri, Ottappa, Sati, Paññā – the bright team.

5. Afternoon – Tiredness, Laziness, and Choice

Scene 5: Homework Time

You sit down to study.
Sleepiness arrives.

Some Cetasikas:

- *Thīna (sloth) – mental reluctance: "I don't want to."*
- *Middha (torpor) – heaviness: "My mind is foggy."*

These are unwholesome factors, especially in some unwholesome Cittas.

You have options:

Option A: Give In Completely

You think, "Whatever, I'll just watch videos."

Here:

- *Lobha for pleasure arises.*
- *Moha ignores long-term effects.*
- *Viriya and Chanda for study fade away.*

Option B: Respond Wisely

You recognize:

- *"The mind is tired. I need rest, but also responsibility."*

Then:

- *Paññā suggests: "Take a 10-minute real break, then study 20 minutes with focus."*
- *Sati helps you keep that plan.*
- *Viriya gives the push to follow through.*
- *Kammaññatā & Lahutā (wieldiness & lightness of mind) slowly develop as you repeat this discipline.*

Now even tiredness becomes a training ground.

6. Evening – Reflection, Regret, and Growth

Scene 6: Lying in Bed

At the end of the day, memories appear.

You might remember:

- *A time you spoke sharply → Kukkucca (remorse) arises.*
- *A kindness you did → Pīti (joy) and Somanassa (pleasant feeling) arise.*
- *A moment you saw clearly → Paññā smiles quietly inside.*

If you don't know about Cetasikas, you may think:

> *"I am such a bad person," or "I am great."*

But with Abhidhamma understanding, you can think:

> *"Ah, today many different mental factors arose.*
> *Some wholesome, some unwholesome.*
> *None of them were 'me'; they were passing states."*

You can then gently choose:

- *To forgive yourself for mistakes.*
- *To firmly intend more Hiri, Ottappa, Sati, Paññā, Alobha, Adosa tomorrow.*
- *To fall asleep with Karuṇā for yourself and all beings.*

This is how wisdom transforms regret into growth.

7. The Mind Map of a Day

Let's summarize the "day of Cetasikas":

- *Morning – choosing wholesome or unwholesome reactions to waking.*
- *Commute / Waiting – practicing patience, balance, or feeding anger.*
- *School / Work – dealing with comparison, success, failure, and teamwork.*
- *Afternoon – learning to work with laziness and effort.*
- *Evening – reflecting wisely on the day.*

In all these:

- *The 7 universal Cetasikas are always there.*
- *The 6 occasional Cetasikas appear when needed (Vitakka, Vicāra, Adhimokkha, Viriya, Pīti, Chanda).*
- *The 14 unwholesome ones arise when conditions trigger greed, hate, or delusion.*

- *The 25 beautiful ones appear when the mind turns toward kindness, clarity, and wisdom.*

Your job is not to control every mind moment.
Your job is to:

1. *Recognize: "Which Cetasikas are here now?"*

2. *Encourage the good ones: Sati, Saddhā, Paññā, Alobha, Adosa, Karuṇā, Muditā, Virati, etc.*

3. *Stop feeding the unwholesome ones: Lobha, Dosa, Moha, envy, jealousy, doubt, and so on.*

Step by step, the balance shifts.
More beautiful Cittas → stronger beautiful Cetasikas → calmer, wiser life.

8. Summary of Chapter 8

- *Cetasikas are not just theory; they appear all day long in changing combinations.*

- *In one day, you experience:*

    - *Unwholesome states: anger, jealousy, laziness, confusion.*

    - *Beautiful states: generosity, kindness, patience, compassion, understanding.*

- *By learning their names and behavior, you:*

    - *Stop thinking in terms of "I am good/bad".*

- *Start seeing: "Right now, this Cetasika is present."*

- *Gain freedom to encourage some and let go of others.*

Reflection Questions

1. *If you replay today in your mind, can you notice one moment of anger (Dosa) and one moment of kindness (Adosa)? What Cetasikas do you think were present in each?*

2. *Can you remember a time when Paññā (wisdom) changed your decision – even slightly?*

3. *If you chose one beautiful Cetasika to strengthen this week (for example, Sati, Karuṇā, or Muditā), which would it be, and how could you practice it in small ways each day?*

Chapter 9 Citta + Cetasika Teams: Who Travels with Whom?

In earlier chapters we met:

- *The 89 Cittas (consciousness types) in Book 1.*
- *The 52 Cetasikas (mental factors) in Book 2.*

Now we want to see:

> *"When one type of Citta arises,*
> *which Cetasikas usually come along with it?"*

The Abhidhammattha Saṅgaha (summarized in A Comprehensive Manual of Abhidhamma, Chapter II) explains this using a "method of combination" (saṅgaha-naya) — instead of listing 89 × 52 one by one, it groups them by type of Citta and type of Cetasika (pp. 76–79, 95–97).

We'll build simple charts from that.

1. Big Principle: Citta Never Comes Alone

On page 77, the manual reminds us:

> *The Citta is primary, and we ask: for each type of Citta, which mental factors are combined within it? (ch. II, p. 77)*

And it defines Cetasikas as:

- *They arise together with Citta*
- *Cease together with Citta*
- *Have the same object as Citta*
- *Have the same base as Citta (same "place" in the body-mind) (ch. II, p. 77)*

So every time a Citta appears, it is like a team formed for just a blink.

Remember:

- *7 universal Cetasikas = in every Citta (p. 78).*
- *6 occasional Cetasikas = in some Cittas, not all (p. 76, 78–79).*
- *14 unwholesome Cetasikas = only in 12 unwholesome Cittas (pp. 95–96).*
- *25 beautiful Cetasikas = only in 59 beautiful Cittas (pp. 78–79, 96–97).*

We'll now see how they combine.

2. Chart 1 – Unwholesome Cetasikas + the 12 Unwholesome Cittas

On pp. 95–96, the manual gives a clear breakdown of the 14 unwholesome Cetasikas and which unwholesome Cittas they join.

Here is the key Pāli verse + explanation (ch. II, pp. 95–96):

- *4 factors (Moha, Ahirika, Anottappa, Uddhacca) are in all 12 unwholesome Cittas.*
- *3 factors (Lobha, Diṭṭhi, Māna) are in various greed-rooted Cittas.*
- *4 factors (Dosa, Issā, Macchariya, Kukkucca) are in the two hate-rooted Cittas.*
- *2 factors (Thīna, Middha) are in five "prompted" unwholesome Cittas.*
- *1 factor (Vicikicchā) is only in the "doubt" Citta.*

The text says (summarizing the Pāli on p. 95–96):

- *Moha, Ahirika, Anottappa, Uddhacca = "universal unwholesome factors," found in all 12 unwholesome Cittas.*
- *Lobha is found only in the 8 greed-rooted Cittas.*
- *Diṭṭhi only in 4 greed-rooted Cittas "associated with wrong view."*
- *Māna only in the other 4 greed-rooted Cittas "dissociated from wrong view."*
- *Dosa, Issā, Macchariya, Kukkucca only in the 2 hate-based Cittas.*
- *Thīna & Middha only in the 5 prompted unwholesome Cittas.*
- *Vicikicchā only in the one doubt Citta (ch. II, pp. 95–96).*

We can summarize this in a simple chart (grouping the 12 Akusala Cittas):

2.1 Combination Chart – Unwholesome Side

Cetasika	*Joins Which Unwholesome Cittas?*	*Notes*
Moha (delusion)	*All 12 unwholesome Cittas*	*Universal unwholesome root (p. 95)*
Ahirika (shamelessness)	*All 12*	*No inner moral shame (p. 95)*
Anottappa (fearlessness of wrongdoing)	*All 12*	*No fear of moral consequences (p. 95)*
Uddhacca (restlessness)	*All 12*	*Underlying agitation (p. 95–96)*
Lobha (greed)	*8 greed-rooted Cittas*	*Only in Lobha-mūla Cittas (p. 95)*
Diṭṭhi (wrong view)	*4 greed-rooted with wrong view*	*Only in those 4; never with Māna (p. 95–96)*
Māna (conceit)	*4 greed-rooted without wrong view*	*Only in those 4; never with Diṭṭhi (p. 96)*
Dosa (hatred)	*2 hate-rooted Cittas*	*Present whenever aversion-rooted (p. 96)*

Issā (envy)	*Same 2 hate-rooted*	*Arises with Dosa Cittas (p. 96)*
Macchariya (stinginess)	*Same 2 hate-rooted*	*Resists sharing (p. 96)*
Kukkucca (remorse)	*Same 2 hate-rooted*	*Guilt/worry tied with aversion (p. 96)*
Thīna (sloth)	*5 prompted Akusala Cittas*	*Never in quick/unprompted ones (p. 96)*
Middha (torpor)	*Same 5 prompted*	*Mental heaviness (p. 96)*
Vicikicchā (doubt)	*Only in 1 "doubt" Citta*	*Delusion-rooted Citta with doubt (p. 95–96)*

So:

- *Any unwholesome Citta = these 4 for sure:*
  Moha + Ahirika + Anottappa + Uddhacca.
- *If it's greed-rooted → add Lobha, and maybe Diṭṭhi or Māna.*
- *If it's hate-rooted → add Dosa + Issā + Macchariya + Kukkucca.*
- *If it's a "prompted" Akusala Citta → add Thīna + Middha.*
- *If it's the doubt Citta → add Vicikicchā.*

This already gives a combination pattern for all 12 unwholesome Cittas without listing each name separately.

3. Chart 2 – Beautiful Cetasikas + the 59 Beautiful Cittas

On pp. 96–97, the manual gives a verse and explanation for how the 25 beautiful Cetasikas spread across the 59 beautiful Cittas (sobhana cittas).

The Pāli (with explanation) says (ch. II, p. 97):

1. *The 19 universal beautiful factors are found in all 59 beautiful Cittas.*

2. *The 3 abstinences (Virati) are always present together in all lokuttara (supramundane) Cittas, but appear only sometimes, separately, in kāmāvacara wholesome Cittas.*

3. *The 2 illimitables (Karuṇā & Muditā) arise at times in:*

    - *12 fine-material and immaterial Cittas (excluding the 5th Jhāna),*

    - *8 sense-sphere wholesome Cittas,*

    - *8 sense-sphere functional rooted Cittas*
      → total 28 Cittas.

4. *Paññā (wisdom) goes together with 47 Cittas:*

    - *12 sense-sphere Cittas "associated with knowledge"*

    - *all 35 sublime + supramundane Cittas (Jhāna + Path & Fruition) (ch. II, p. 97).*

We can chart this as:

3.1 Combination Chart – Beautiful Side

Beautiful Cetasika Group	*How Many Cittas?*	*Where? (summary)*
19 universal beautiful factors (Saddhā, Sati, Hiri, Ottappa, Alobha, Adosa, etc.)	*All 59 beautiful Cittas*	*Every wholesome, resultant-sobhana, and functional-sobhana Citta (p. 97)*
3 Virati (Right speech, Right action, Right livelihood)	*All lokuttara Cittas always, sometimes in kāmāvacara wholesome*	*Always present as Path factors in supramundane Cittas; sometimes arise individually in sense-sphere wholesome Cittas (p. 97)*
2 Appamaññā (Karuṇā, Muditā)	*28 Cittas total*	*12 Jhanic/sublime Cittas (minus 5th Jhāna), 8 sense-sphere wholesome, 8 sense-sphere functional rooted Cittas (p. 97)*
Paññā (Wisdom, Amoha)	*47 Cittas*	*12 sense-sphere "knowledge-associated" Cittas + 35 sublime & supramundane Cittas (p. 97)*

So if we take any one beautiful Citta, we know:

- *It always has:*

- *The 7 ethically-variable universals*
- *The 6 ethically-variable occasionals (maybe not all 6)*
- *The 19 universal beautiful factors*

- *It sometimes has:*
  - *The 3 Virati*
  - *The 2 Appamaññā*
  - *Wisdom (Paññā), depending on its type.*

4. Example – One Unwholesome Citta Combination

Let's take a specific greed-rooted Citta as an example:

> *"Somanassa-sahagata, Diṭṭhi-sampayutta, Asankhārika Lobha-mūla Citta"*
> *= Joyful, with wrong view, unprompted, greed-rooted Citta (from Book 1).*

From the combination rules (ch. II, pp. 95–96):

This Citta will include at least:

1. *7 Universal Cetasikas (in every Citta):*
   - *Phassa, Vedanā, Saññā, Cetanā, Ekaggatā, Jīvitindriya, Manasikāra.*
2. *Unwholesome "Always Present 4":*
   - *Moha, Ahirika, Anottappa, Uddhacca — in all 12 Akusala Cittas.*
3. *Greed Group:*

- *Lobha (because it's greed-rooted).*

- *Diṭṭhi (wrong view) (because it's one of the 4 Diṭṭhi-sampayutta Lobha Cittas).*

4. *Occasional Cetasikas (practically, several often join):*

   - *Energy (Viriya), Decision (Adhimokkha), Desire-to-do (Chanda), etc., depending on the exact context (the manual doesn't list all ethically-variable combinations exhaustively here, but we know they arise as needed).*

So if you're, say, strongly defending a false opinion online with joy and attachment, this kind of Citta might be operating.

5. Example – One Beautiful Citta Combination

Now pick a sense-sphere wholesome Citta with wisdom:

> *"Upekkhā-sahagata, Ñāṇa-sampayutta, Asankhārika Kusala Citta"*
> *= Wholesome Citta with equanimity, with wisdom, unprompted (Book 1).*

From the rules (pp. 78–79, 96–97):

This Citta will include:

1. *7 Universal Cetasikas – always there.*

2. *6 occasional Cetasikas – depending on function; often Vitakka, Vicāra, Viriya, Chanda, Adhimokkha, Pīti if joy is present etc.*

3. *19 Universal Beautiful Factors – because all 59 beautiful Cittas have them:*

- *Saddhā, Sati, Hiri, Ottappa, Alobha, Adosa, Tatramajjhattatā, plus the calmness, lightness, softness, wieldiness, proficiency, and straightness of mind (p. 78–79).*

4. *Paññā (Wisdom) – because this is a Ñāṇa-sampayutta Citta (associated with knowledge), and such Cittas are part of the 47 Cittas that include wisdom (p. 97).*

5. *Possibly Virati – if at that moment it is also abstaining from something unwholesome.*

6. *Possibly Karuṇā or Muditā – if compassion or appreciative joy is in play.*

So in a moment like:

> *You see a chance to cheat, feel calm, remember Dhamma, understand cause and effect, and choose honesty without pressure –*
> *this kind of Citta and Cetasika team may be present.*

6. How to Use These Charts in Practice

You don't need to memorize all the cross-connections like a computer.
Instead, use the patterns:

1. *Unwholesome mind?*

   - *Always has: Moha, Ahirika, Anottappa, Uddhacca.*

   - *May also have: Lobha / Dosa / Diṭṭhi / Māna / Issā / etc.*

2. *Beautiful mind?*

    - *Always has the 19 universal Sobhana Cetasikas: faith, mindfulness, non-greed, non-hate, inner balance, etc.*

    - *May also have: abstinences, compassion, appreciative joy, wisdom, depending on the situation.*

3. *Ask yourself during the day:*

    - *"Right now, is my Citta closer to the unwholesome combination chart or the beautiful one?"*

    - *"Can I invite one more beautiful Cetasika into this moment?"*

Over time, this makes Cetasikas feel like real inner characters, not just names in a book.

7. Summary of Chapter 9

- *The Abhidhamma uses a "method of combination" to show how Cittas and Cetasikas join (ch. II, p. 77).*

- *All Cittas have the 7 universal Cetasikas (p. 78).*

- *All 12 unwholesome Cittas share 4 universal unwholesome Cetasikas (Moha, Ahirika, Anottappa, Uddhacca) (pp. 95–96).*

- *The other 10 unwholesome Cetasikas are distributed among:*

    - *8 greed-rooted Cittas (Lobha, Diṭṭhi, Māna),*

    - *2 hate-rooted Cittas (Dosa, Issā, Macchariya, Kukkucca),*

- *5 prompted Cittas (Thīna, Middha),*
- *1 doubt Citta (Vicikicchā).*

- *All 59 beautiful Cittas share the 19 universal beautiful Cetasikas (faith, mindfulness, non-greed, non-hate, etc.) (p. 78–79, 97).*
- *The 3 abstinences, 2 illimitables, and Paññā (wisdom) are spread over specific sets of beautiful Cittas (p. 97).*

So each Citta is like a momentary team, and Abhidhamma teaches us who is on which team.

Reflection

1. *When your mind feels heavy and tight, can you guess which unwholesome Cetasikas might be present?*
2. *When your mind feels soft, kind, and clear, can you sense faith, mindfulness, non-greed, non-hate, and maybe wisdom operating together?*
3. *Would it help you to sketch your own mini-chart of:*
   - *"My common unwholesome combos," and*
   - *"My favorite wholesome combos"?*

Chapter 10 – Real-Life Mind Maps: Citta + Cetasika in Action

In earlier chapters we learned:

- *Citta (mind) is the moment of knowing.*
- *Cetasika (mental factors) are the "team members" that come along with Citta.*
- *Unwholesome Cittas carry unwholesome Cetasikas (Lobha, Dosa, Moha, etc.).*
- *Beautiful Cittas carry beautiful Cetasikas (Saddhā, Sati, Alobha, Adosa, Paññā, etc.).*

Now we'll see real-life situations and look at:

> *"In this moment, which type of Citta is likely present?*
> *Which Cetasikas are working together?"*

We'll use simple, approximate "maps" – not to be 100% technically exact, but to help you feel how Abhidhamma fits real life.

We'll look at:

1. *Anger Episode – "The Exploding Reply"*
2. *Jealous Scroll – "Why Not Me?"*
3. *Forgiveness Moment – "It's Okay, I Let Go"*
4. *Generosity Moment – "You Can Have Some of Mine"*

5. *Mindful Breath – "Here, Now, Just Breathing"*

1. Anger Episode – "The Exploding Reply"

Story

A friend sends a message that sounds rude:

> *"You're always late. So annoying."*

Your chest tightens.
Your face gets hot.
You quickly type back:

> *"If you hate me so much, don't talk to me!"*

You press send.

Likely Citta Type

This is probably a Dosa-mūla Citta (hate-rooted consciousness) –
one of the two anger-rooted unwholesome Cittas.

Main Unwholesome Cetasikas Involved

Always in any unwholesome Citta (you don't need to name these every time, just know they're there):

- *Moha (delusion) – not seeing clearly; you believe the story "They hate me," without checking.*
- *Ahirika – no inner shame in sending harsh words.*
- *Anottappa – no fear of the harmful result of your speech.*
- *Uddhacca – restless agitation; heart pounding, mind jumping.*

Special to Dosa-mūla Cittas:

- *Dosa (hatred, ill-will) – sharp rejection, "Get away from me."*
- *Issā (envy) – may arise if you already feel inferior to them.*
- *Macchariya (stinginess in status) – not wanting to "lose face."*
- *Kukkucca (remorse) – might come after sending, as regret + self-blame.*

Ethically-variable Cetasikas:

- *Vitakka (initial application) – your mind turns to the insult: "How dare they!"*
- *Vicāra (sustained application) – you keep mentally rubbing it, re-reading, imagining arguments.*
- *Viriya (energy) – powering the angry typing.*
- *Chanda (desire-to-do) – wanting to strike back.*
- *Adhimokkha (decision) – the inner "Yes, I'll send this."*

Short Reflection

This whole moment is not "I am anger."
It is one Dosa-mūla Citta supported by many unwholesome Cetasikas.
Seeing it this way can help you later to say:

> *"Ah, Dosa is here.*
> *Do I really want to feed this team?"*

2. Jealous Scroll – "Why Not Me?"

Story

You open social media and see a friend's travel photos:

- *Beautiful beaches*
- *Big smiles*
- *Many likes*

You feel a pinch in your heart:

"They are so lucky… my life is nothing."

You keep scrolling, feeling heavier and heavier.

Likely Citta Type

Here we likely have Lobha-mūla Cittas (greed-rooted) with:

- *Lobha (greed/craving) – wanting that life, that attention.*
- *and Māna (conceit) or Diṭṭhi (wrong view) mixed in:*
  - *"I am worse." / "If I had that, I'd be happy."*

Main Unwholesome Cetasikas Involved

Universal unwholesome:

- *Moha – believing the pictures show full reality.*
- *Ahirika, Anottappa – not ashamed or cautious of the jealous thoughts.*
- *Uddhacca – restless scrolling.*

Greed group:

- *Lobha – clinging, "I want that."*

- *Māna – comparing self: "I'm less than them."*
- *Maybe Diṭṭhi – "If I don't have these experiences, I'm worthless."*

Occasionals:

- *Vitakka & Vicāra – turning and returning to their profile, their photos.*
- *Viriya – energy going into scrolling and thinking.*
- *Chanda – desire for a certain image of yourself.*
- *Adhimokkha – belief in a false idea: "Their life is better; mine is nothing."*

Later, maybe Domanassa (unpleasant feeling) and Kukkucca (self-blaming worry) appear:

> *"Why am I like this? Why is my life so boring?"*

Short Reflection

The suffering here is not from the phone.
It is from a team of Lobha + Moha + Māna flying together.

Abhidhamma invites you to see:

> *"This is jealousy Cetasikas together with a greed-rooted Citta.*
> *I don't have to believe their story."*

3. Forgiveness Moment – "It's Okay, I Let Go"

Story

Later, you remember the harsh message you sent earlier.
You feel regret.

You think:

"They were also stressed.
I also speak badly when I'm tired.
I don't want to carry this anger."

You decide to send a new message:

"Hey, I was too harsh earlier.
Sorry. Hope we're okay."

Likely Citta Type

Now we have a Kusala Citta (wholesome sense-sphere consciousness), probably:

Upekkhā-sahagata, Ñāṇa-sampayutta Kusala Citta
(wholesome consciousness with equanimity and wisdom).

Main Beautiful Cetasikas Involved

Universal beautiful:

- *Saddhā (faith) – trust that letting go is better.*
- *Sati (mindfulness) – noticing the anger and regret clearly.*
- *Hiri (moral shame) – "That wasn't good speech."*
- *Ottappa (moral fear) – aware of harm harsh words can cause.*
- *Alobha (non-greed) – letting go of need to "be right."*
- *Adosa (non-hate) – softening, wishing the friend well.*
- *Tatramajjhattatā – balance, evenness toward the situation.*
- *Plus calmness, lightness, softness, wieldiness, proficiency, straightness of mind.*

Wisdom:

- *Paññā (Amoha) – seeing cause and effect:*

  "If I apologize, we both feel lighter.
  If I cling to anger, we both suffer."

Possibly Virati:

- *Sammā-vācā Virati – abstaining from more harsh speech; choosing wholesome words instead.*

Ethically-variable Cetasikas:

- *Adhimokkha – strong inner "Yes, I will apologize."*
- *Viriya – effort to actually type and send the message.*
- *Vitakka / Vicāra – thinking and reflecting: "How can I say this kindly?"*

Short Reflection

Forgiveness is not one magic feeling.
It is a whole team of:

Sati + Hiri + Ottappa + Alobha + Adosa + Paññā + Virati

coming together in a wholesome Citta.

Seeing that gives you confidence:

"I can build this team more often."

4. Generosity Moment – "You Can Have Some of Mine"

Story

You have your favorite snack.
A classmate forgot their lunch.

You feel a natural wish:

> *"You can have some of mine,"*

and you give without expecting anything back.

Likely Citta Type

This is a Kusala Citta, likely:

> *Somanassa-sahagata, Ñāṇa-vippayutta or Ñāṇa-sampayutta Asaṅkhārika Kusala Citta*
> *(joyful wholesome Citta, maybe with or without wisdom, unprompted).*

Even if wisdom is not strong, the act is still wholesome.

Main Beautiful Cetasikas Involved

Universal beautiful:

- *Saddhā – trust that generosity is good.*
- *Sati – present, aware of the chance to give.*
- *Alobha – main star here: non-greed; ease of letting go.*
- *Adosa – friendliness toward the other.*
- *Hiri & Ottappa – you would feel ashamed not to help if you can; you fear being selfish.*
- *All the "soft" factors: calm, light, flexible, straight mind.*

Ethically-variable:

- *Pīti – joy; warm, happy feeling when giving.*
- *Chanda – wish to help: "I want to share."*
- *Viriya – energy to actually move, open the box, offer.*
- *Vitakka, Vicāra – thinking: "How much shall I give? What's fair?"*
- *Adhimokkha – the firm decision: "Yes, I'm doing it."*

If there is clear understanding like:

"This giving reduces my selfishness and helps a friend,"

then Paññā is present as well.

Short Reflection

A small act like sharing a snack is full of Dhamma when you look inside:

Citta: wholesome.
Cetasikas: Alobha, Adosa, Saddhā, Sati, Pīti, Chanda, Viriya, etc.

You begin to see how every good moment is a powerful combination.

5. Mindful Breath – "Here, Now, Just Breathing"

Story

You decide to sit quietly for 5 minutes.

You place attention on the breath:

in... out... in... out...

At first, the mind wanders.
You gently bring it back.

After a while, there is a feeling of calm clarity.

Likely Citta Type

This is likely a Kusala Citta with:

- *Sati (mindfulness) as a strong factor.*
- *Ekaggatā (one-pointedness) growing.*
- *Perhaps eventually Jhāna Cittas if concentration becomes deep (Book 1).*

Main Cetasikas Involved

Universal Cetasikas – always there:

- *Phassa, Vedanā, Saññā, Cetanā, Ekaggatā, Jīvitindriya, Manasikāra.*

Occasional Cetasikas:

- *Vitakka – placing the mind on the breath: "Back to breathing."*
- *Vicāra – staying there, gently rubbing attention on the breath.*
- *Viriya – energy; not giving up when the mind wanders.*
- *Chanda – desire-to-practice: "I want to be mindful."*
- *Maybe Pīti if joy arises from calmness.*

Beautiful Cetasikas:

- *Saddhā – trust in the practice.*
- *Sati – main star: continuous knowing of the breath.*

- *Alobha – letting go of distractions, not chasing thoughts.*
- *Adosa – gentle attitude towards yourself when the mind wanders.*
- *Tatramajjhattatā – balance, evenness; not excited, not bored.*

If reflection also arises like:

> *"All these breaths are impermanent,*
> *the body just breathes by conditions,"*

then Paññā is present, giving insight flavor.

Short Reflection

Meditation is not "turning off the mind."
It is bringing together a strong team of:

> *Sati + Ekaggatā + Viriya + Chanda + Alobha + Adosa + often Paññā.*

Bit by bit, this becomes more natural.

6. Why These Combo Maps Matter

These examples show:

- *Each moment is not just "me" being happy, angry, kind, jealous.*
- *It is a specific Citta with a specific set of Cetasikas arising due to conditions.*

When you see that:

1. *You become less self-blaming and less proud – it's all conditions.*
2. *You learn to recognize patterns:*
    - *"Ah, this feels like Lobha + Māna + Moha."*

- *"This feels like Alobha + Adosa + Sati + Paññā."*

3. *You can encourage beautiful combinations and starve unwholesome ones.*

Slowly, your inner "cast" changes.
The wholesome and beautiful Cetasikas become the main actors in more and more scenes.

7. Summary of Chapter 10

We explored 5 real-life "mind episodes":

1. *Anger Episode – Dosa-mūla Citta with Dosa, Moha, Ahirika, Anottappa, Uddhacca, plus supporting Cetasikas.*

2. *Jealous Scroll – Lobha-mūla Citta with Lobha, Māna/Diṭṭhi, Moha, and others.*

3. *Forgiveness Moment – Kusala Citta with Sati, Saddhā, Hiri, Ottappa, Alobha, Adosa, Paññā, possibly Virati.*

4. *Generosity Moment – Kusala Citta with strong Alobha, Adosa, Saddhā, Pīti, and other Sobhana factors.*

5. *Mindful Breath – Kusala Citta with Sati, Ekaggatā, Viriya, Chanda, Alobha, Adosa, and sometimes Paññā.*

These are not exact microscopic lists, but practical mind maps to help you see:

"In every situation, some Cetasikas rise as a team.
I can learn who is on the team – and choose which team I want to support."

Reflection Questions

1. *Which of the five episodes feels most familiar to you right now – anger, jealousy, forgiveness, generosity, or mindfulness?*

2. *Can you pick one recent event and write down:*

    - *"Likely Citta type" and*

    - *"Main Cetasikas present"?*

3. *If you could strengthen three beautiful Cetasikas in your life (for example: Sati, Alobha, Karuṇā, Muditā, Paññā), which would you choose and how could you practice them this week?*

The next chapter

- *Chapter 11 – Cetasika Exercises: Spotting Mental Factors in Your Own Day*

with short stories, blank tables, and questions where you fill in which Cetasikas are present.

Chapter 11 Cetasika Exercises: Spotting Mental Factors in Your Own Day

In the earlier chapters of Book 2, we:

- *Met the 52 Cetasikā (mental factors).*
- *Learned which ones are unwholesome, and which ones are beautiful (Sobhana).*
- *Saw Citta + Cetasika combinations in real-life situations.*

Now it's your turn to practice.

This chapter is like a workbook.
You don't have to get anything "perfect."
The goal is just to start seeing clearly:

"Oh, when this happened, these mental factors probably arose."

We'll do this in 3 parts:

1. *Short stories – you identify possible Cetasikā.*
2. *Fill-in mini tables – you sketch the team around a Citta.*
3. *Your real day – you analyze your own experiences.*

You can write answers in a notebook.

1. Short Story Exercises – What's Happening in the Mind?

I'll give a little story.
Then some guiding questions:

- *"Is this Citta wholesome or unwholesome?"*

- *"Which key Cetasikā might be present?"*

You just guess gently. No stress.

Story 1 – "The Secret Laugh"

At school, a student trips and drops their books.
You don't say anything, but you smirk and feel a tiny sense of satisfaction inside.

Questions:

1. *Is this moment more like:*
    - *a Wholesome (Kusala Citta), or*
    - *an Unwholesome (Akusala Citta)?*
2. *Which unwholesome root do you feel is strongest?*
    - *Lobha (greed/attachment)*
    - *Dosa (hatred/ill-will)*
    - *Moha (delusion)*
3. *Can you spot at least 2 unwholesome Cetasikā here?*
   (Hints: inner pleasure at another's trouble, no kindness, mental agitation…)
4. *If a second later you suddenly feel,*

   "Oh no, that was unkind,"
   which beautiful Cetasikā might be arising now?

You don't need to write Pāli if it's too much. Even "envy," "ill-will," "regret," "shame" is okay at first.

Story 2 – "Helping Without Thinking"

You see someone struggling to carry two heavy bags.
Without thinking much, you walk over and say:

"Let me help you."

You feel light and happy while helping, and don't expect anything back.

Questions:

1. *Is this more like a Lobha-mūla Citta (greed-rooted) or a Kusala Citta (wholesome)?*

2. *Which beautiful Cetasikā are likely here?*

    - *Alobha (non-greed / generosity)?*
    - *Adosa (non-hate / friendliness)?*
    - *Saddhā (faith/confidence in goodness)?*
    - *Sati (mindfulness)?*

3. *Do you think Pīti (joy/zest) might be present? How does this feel in the body?*

4. *Was the act prompted (Sasaṅkhārika) ("Someone told me to help") or unprompted (Asaṅkhārika) ("I just did it on my own")?*

Try to name at least 3 beautiful Cetasikā involved.

Story 3 – "Procrastination Spiral"

You have homework due tomorrow.
You open your textbook, feel bored, and quickly switch to your phone to watch short videos.
You keep doing this for an hour.
Later, you feel heavy and worried.

Questions:

1. *Which unwholesome Cetasikā might be there when you keep avoiding homework?*
    - *Lobha (wanting entertainment)?*
    - *Thīna (sloth)?*
    - *Middha (mental torpor, heaviness)?*
    - *Moha (ignoring future results)?*
2. *What kind of feeling (Vedanā) is there:*
    - *at the start (when you escape into videos)?*
    - *at the end (when you feel heavy and stressed)?*
3. *If at some point you think,*

    "If I don't start now, I'll suffer more later,"
    which beautiful Cetasika is waking up?

- *Paññā (wisdom / Amoha)?*
- *Viriya (energy/effort)?*
- *Hiri & Ottappa (moral shame & moral fear)?*

You can imagine:
Scene A (unwholesome) vs Scene B (when wisdom and effort enter).

Story 4 – "Genuinely Happy for a Friend"

Your friend gets selected for a competition you also applied for.
At first you feel a tiny sting, but then sincerely think:

"They worked hard. I'm really happy for them."

You smile and congratulate them warmly.

Questions:

1. *The first tiny sting: which unwholesome Cetasika might appear briefly? (Hint: Issā (envy), maybe Māna (conceit).)*
2. *When your heart softens and you feel truly happy for them, which beautiful Cetasika is now stronger?*
   - *Muditā (appreciative joy)?*
   - *Adosa (non-hate)?*
   - *Alobha (letting go of "only me")?*
3. *Is there possibly some Paññā (wisdom) seeing:*

"Their success does not reduce my worth"?

4. *How does the body feel different in the jealous moment vs the appreciative joy moment?*

This exercise trains you to see how the mind can shift teams inside one experience.

Story 5 – "Catching the Lie Before It Leaves"

You are tempted to lie:

Teacher: "Did you finish the assignment?"
You almost say, "Yes," but stop and say:

"Not yet, I'm sorry. I'll finish it tonight."

Questions:

1. *At the moment of temptation to lie, which unwholesome Cetasikā show up?*
   - *Lobha (wanting to avoid trouble)?*
   - *Moha (ignoring the long-term effect)?*
2. *When you stop yourself and tell the truth, which beautiful Cetasikā are now leading?*
   - *Hiri (moral shame) – "Lying is not fitting for me."*
   - *Ottappa (moral fear) – "Lying will bring bad results."*
   - *Sammā-vācā Virati – abstaining from wrong speech.*
   - *Sati & Paññā – mindfulness + wisdom seeing cause and effect.*

3. *Try to write two mini lists:*

    - *Team Lie (which Cetasikā would be in the lying Citta).*
    - *Team Truth (which Cetasikā actually took over when you chose honesty).*

2. Mini Tables – Draw Your Own Citta + Cetasika Teams

Now let's make it visual.

You can draw simple tables like this in your notebook.

Table Template 1 – Unwholesome Moment

Situation: (Write a short description)
Example: "I snapped at my sibling when they interrupted me."

Type	*Name (Pāli / English)*	*Notes (1 short phrase)*
Citta	*(Akusala Citta – e.g., Dosa-mūla)*	*Angry mind, harsh speech*
Universal Cetasikā	*Moha*	*Not seeing clearly*
	Ahirika	*No shame to speak harshly*
	Anottappa	*Not afraid of results*
	Uddhacca	*Restless, shaken feeling*

Key unwholesome	*Dosa*	*Ill-will, harshness*
	(maybe Issā, Māna, etc.)	
Ethically-variable	*Vitakka / Vicāra*	*Thinking about their "fault"*
	Viriya	*Energy to argue*
	Chanda	*Desire to "win"*
Feeling	*Domanassa*	*Unpleasant mood*

Try filling one of these for a real moment you remember.

Table Template 2 – Beautiful Moment

Situation:

Example: "I comforted a friend who was crying."

Type	*Name (Pāli / English)*	*Notes*
Citta	*(Kusala Citta)*	*Kind, helpful mind*
Universals	*Phassa, Vedanā, Saññā…*	*Always there*
Beautiful	*Saddhā*	*Trust in goodness*
	Sati	*Present, listening*

	Alobha	*Time/attention freely given*
	Adosa	*Soft heart, no blame*
	Hiri & Ottappa	*Wanting to do what's right*
	Karuṇā	*Feeling their pain, wishing relief*
Occasionals	*Vitakka / Vicāra*	*Thinking how to help*
	Viriya	*Energy to stay and listen*
	Chanda	*Wish to support*
Feeling	*Somanassa / Upekkhā*	*Gentle joy or calm*

Try filling this for your own recent wholesome moment.

3. Your Real Day – Cetasika Journal

Now the most important exercise: your actual life.

Step 1 – Choose 3 "Checkpoints"

Today or tomorrow, choose three times to notice your mind:

1. *Morning – after waking or during breakfast.*
2. *Afternoon – during school/work or study.*
3. *Evening – before sleep.*

At each checkpoint, pause and ask:

> *"What kind of Citta seems strong right now?*
> *Wholesome (Kusala)? Unwholesome (Akusala)? Mixed and changing quickly?"*

Then guess which Cetasikā might be present.

Step 2 – Use a Simple Log

You can use a tiny log like this:

Example Entry

> *Time: 7:30 am*
> *Situation: Scrolling my phone in bed instead of getting up.*
> *Feeling (Vedanā): Pleasant at first, then restless.*
> *Probable Cetasikā:*
>
> - *Lobha (wanting comfort/entertainment)*
> - *Moha (ignoring school time)*
> - *Uddhacca (restlessness)*
> - *Later: Hiri & Ottappa (feeling "this isn't right")*
> - *Viriya: when finally got up*
> - *Sati: when I noticed what was happening*

Do 2–3 entries like that in one day.

Step 3 – Gently Review

At night, read your mini-journal and ask:

1. *"Which unwholesome Cetasikā showed up most today?"*
    - *Lobha? Dosa? Moha? Issā? Thīna-Middha?*
2. *"Which beautiful Cetasikā showed up too?"*
    - *Sati? Alobha? Adosa? Karuṇā? Muditā? Paññā? Saddhā?*
3. *"Tomorrow, which one beautiful Cetasika will I try to support more?"*

For example:

- *"Tomorrow I want to support Sati (mindfulness) by pausing before I speak."*
- *Or: "I will support Karuṇā (compassion) by just being kind to one person who seems lonely."*
- *Or: "I will support Paññā (wisdom) by remembering cause and effect before I decide."*

4. The Attitude for All These Exercises

A few important reminders:

- *This is not for self-attacking.*
- *When you see anger, jealousy, or laziness, you can simply think:*

> *"Okay, right now Dosa or Lobha is here.*
> *These are just Cetasikā arising and passing.*
> *I can choose differently next time."*

- *When you see kindness, patience, or wisdom, you can rejoice:*

> *"Beautiful Cetasikā are arising more often.*
> *This is good. I will keep nurturing them."*

Abhidhamma is not meant to make you more tense about your mind.
It's meant to help you see experience as process, not as "me, fixed forever."

5. Summary of Chapter 11

In this chapter, you:

- *Practiced spotting Cetasikā in short stories:*
    - *Anger, jealousy, procrastination, generosity, forgiveness, truthfulness.*
- *Learned to make simple tables showing:*
    - *1 Citta + its main Cetasikā team.*
- *Learned how to keep a small Cetasika journal:*
    - *Notice 2–3 real moments each day,*
    - *Guess which mental factors appeared,*
    - *Reflect gently on which beautiful factors to strengthen.*

With time, this becomes natural:

> *"Ah, this is Lobha + Moha.*
> *Now, let me invite Sati + Paññā + Alobha + Adosa."*

This is exactly how Abhidhamma becomes living practice, not just words.

Reflection Questions

1. *Which exercise in this chapter feels easiest for you to try first:*
    - *short stories,*
    - *mini tables,*
    - *or a real-day journal?*
2. *Which three Cetasikā do you feel you already know well in your own life?*
3. *Which three Cetasikā would you like to understand and strengthen more?*

The next :

- *A "Big Review + Mind Map Poster" (a summary of all 52 Cetasikā in a simple chart with friendly explanations).*

Chapter 12 The 52 Cetasikas at a Glance – Big Mind Map & Practice

Think of this chapter like a map on your wall (even if it's just in your notebook):

One page to remember all 52 mental factors (Cetasikā)

- *some short exercises so you can play with the list in real-life stories.*

1. The Big Map – Four Families of Cetasikas

All 52 Cetasikā can be grouped into 4 families:

1. *13 Ethically Variable (can be wholesome, unwholesome, or neutral)*
2. *14 Unwholesome (Akusala Cetasikā)*
3. *19 Universal Beautiful (Sobhanasādhāraṇa)*
4. *9 Special Beautiful*
   - *3 Abstinences (Virati)*
   - *2 Illimitables (Appamaññā)*
   - *1 Wisdom (Paññā / Amoha)*
   - *(Plus, note: some lists count wisdom together with the other 19, but we'll keep it separate to highlight it.)*

Let's lay them out.

2. Family 1 – 13 Ethically Variable Cetasikas

These can appear in any type of Citta: wholesome, unwholesome, or neutral. Within this family:

2.1 The 7 Universal Cetasikas (Always in Every Citta)

These 7 are in every single Citta, no matter what:

1. *Phassa (Contact) – mental "touch" with an object.*
2. *Vedanā (Feeling) – pleasant, unpleasant, or neutral tone.*
3. *Saññā (Perception) – recognition, labeling, remembering patterns.*
4. *Cetanā (Volition) – intention; coordinating the mind; the "doer."*
5. *Ekaggatā (One-pointedness) – focus; keeping attention on the object.*
6. *Jīvitindriya (Mental life faculty) – the "life" that sustains a mind-moment.*
7. *Manasikāra (Attention) – turning the mind toward its object.*

No Citta exists without these seven.

2.2 The 6 Occasional Cetasikas (Sometimes Present)

These don't arise in every Citta – they show up when conditions need them:

8. *Vitakka (Initial application) – first placing the mind on the object ("aiming").*
9. *Vicāra (Sustained application) – staying on, examining the object.*
10. *Adhimokkha (Decision) – inner "yes"; firm resolve, confidence.*

11. *Viriya (Energy, effort) – mental energy, the "push" to act or stay with something.*

12. *Pīti (Joy, zest) – excited, uplifting delight.*

13. *Chanda (Desire-to-do) – wholesome or neutral "I want to do/know this."*

These six are like bonus tools: they join in when needed.

3. Family 2 – 14 Unwholesome Cetasikas (Akusala)

These arise only in unwholesome Cittas (Akusala Citta).
They make the mind dark, heavy, or confused.

3.1 4 Unwholesome Universals (Always in Any Akusala Citta)

These 4 are present in all 12 unwholesome Cittas:

14. *Moha (Delusion) – not seeing clearly; ignorance of true cause/effect.*

15. *Ahirika (Shamelessness) – no inner shame about doing wrong.*

16. *Anottappa (Fearlessness of wrongdoing) – no healthy fear of consequences.*

17. *Uddhacca (Restlessness) – mental shake, agitation under the surface.*

If the mind is unwholesome, these four are there.

3.2 10 Particular Unwholesome Cetasikas

These appear in some unwholesome Cittas, not all.

Greed Group:

18. *Lobha (Greed, craving) – clinging, wanting to hold or get more.*

19. Diṭṭhi (Wrong view) – distorted beliefs about self, karma, reality.

20. Māna (Conceit) – comparing "I am better / worse / equal."

Hate Group:

21. Dosa (Hatred, ill will) – anger, dislike, aversion.

22. Issā (Envy) – upset at others' success.

23. Macchariya (Stinginess) – not wanting to share, even credit or status.

24. Kukkucca (Remorse, worry over past wrong) – restless guilt; not wise regret.

Sloth & Torpor:

25. Thīna (Sloth) – mental laziness; reluctance to engage.

26. Middha (Torpor) – mental heaviness, dullness, sleepiness of mind.

Doubt:

27. Vicikicchā (Doubt) – troubled, paralyzing doubt, especially about Dhamma.

These are the "shadow" factors. We learn them not to hate ourselves, but to spot them and let them go.

4. Family 3 – 19 Universal Beautiful Cetasikas

These 19 arise in all beautiful (Sobhana) Cittas – every wholesome, beautiful resultant, and beautiful functional Citta.

Let's group them for easier memory.

4.1 "Leaders & Guardians"

28. *Saddhā (Faith, confidence) – trusting the Dhamma, trusting wholesome qualities.*

29. *Sati (Mindfulness) – present, non-forgetful awareness.*

30. *Hiri (Moral shame) – inner sense: "This is beneath me."*

31. *Ottappa (Moral fear) – concern for harmful consequences.*

4.2 "Roots of Goodness"

32. *Alobha (Non-greed) – generosity, letting go, not sticky.*

33. *Adosa (Non-hate) – kindness, patience, goodwill.*

34. *Tatramajjhattatā (Neutrality of mind, balance) – evenness, inner balance.*

4.3 "Soft & Light Mind – in Pairs"

Each of these comes in two versions:
one for the mental body (group of Cetasikā) and one for Citta itself.

Tranquillity (Passaddhi):

35. *Kāya-passaddhi – calmness of mental body.*

36. *Citta-passaddhi – calmness of consciousness.*

Lightness (Lahutā):

37. *Kāya-lahutā – lightness of mental body.*

38. Citta-lahutā – lightness of consciousness.

Malleability (Mudutā):

39.Kāya-mudutā – softness/flexibility of mental body.

40. Citta-mudutā – softness/flexibility of consciousness.

Wieldiness (Kammaññatā):

41.Kāya-kammaññatā – mental body easy to use.

42. Citta-kammaññatā – consciousness easy to direct.

Proficiency (Pāguññatā):

43. Kāya-pāguññatā – skillfulness of mental body.

44. Citta-pāguññatā – skillfulness of consciousness.

Rectitude (Ujukatā):

45. Kāya-ujukatā – straightness of mental body.

46. Citta-ujukatā – straightness of consciousness.

These 19 together make the mind bright, gentle, flexible, and honest whenever a beautiful Citta arises.

5. Family 4 – 9 Special Beautiful Cetasikas

These are special functions of the beautiful mind.

5.1 The 3 Abstinences (Virati)

47.Sammā-vācā Virati – abstaining from wrong speech.

48. Sammā-kammanta Virati – abstaining from wrong bodily action.

49. Sammā-ājīva Virati – abstaining from wrong livelihood.

These are the mind's "No" to harmful speech, action, and ways of earning.

5.2 The 2 Illimitables (Appamaññā)

50. Karuṇā (Compassion) – wishing others to be free from suffering.

51.Muditā (Appreciative joy) – rejoicing in others' happiness.

These two make the heart boundless, going beyond "just me and my group."

5.3 The 1 Wisdom Factor

52. Paññā (Wisdom, Amoha) – non-delusion; seeing things as they are.

This is the wisdom faculty and also the wholesome root Amoha.
It appears in Cittas "associated with knowledge," including insight and Path Cittas.

6. Mini "Poster" Version (You Can Copy This in Your Notebook)

You can rewrite this in your own style, but here's a compact version:

13 Ethically Variable (All Realms)

- *7 Universals:*
  Phassa, Vedanā, Saññā, Cetanā, Ekaggatā, Jīvitindriya, Manasikāra

- *6 Occasionals:*
  Vitakka, Vicāra, Adhimokkha, Viriya, Pīti, Chanda

14 Unwholesome (Akusala)

- *4 Universals:*
  Moha, Ahirika, Anottappa, Uddhacca

- *10 Particular:*
  Lobha, Diṭṭhi, Māna, Dosa, Issā, Macchariya, Kukkucca, Thīna, Middha, Vicikicchā

19 Universal Beautiful (Sobhanasādhāraṇa)

- *Saddhā, Sati, Hiri, Ottappa, Alobha, Adosa, Tatramajjhattatā*

- *Kāya-passaddhi, Citta-passaddhi*

- *Kāya-lahutā, Citta-lahutā*

- *Kāya-mudutā, Citta-mudutā*

- *Kāya-kammaññatā, Citta-kammaññatā*

- *Kāya-pāguññatā, Citta-pāguññatā*

- *Kāya-ujukatā, Citta-ujukatā*

9 Special Beautiful

- *3 Virati: Sammā-vācā, Sammā-kammanta, Sammā-ājīva Virati*

- *2 Appamaññā: Karuṇā, Muditā*

- *1 Wisdom: Paññā (Amoha)*

That's your complete 52 Cetasika map. 🎉

7. Extra Workbook Section – Label the Cetasikas (More Stories)

Now let's practice with shorter, sharper exercises.

Exercise A – Spot 3 Cetasikas

Story A:

> *You see a charity box at a shop.*
> *You remember the teaching on generosity and drop in some coins, feeling quietly happy.*

Your tasks:

1. *Label the Citta:*
   - *Wholesome or unwholesome?*
2. *Write 3–5 Cetasikās likely present. For example:*
   - _____ *(non-greed?)*
   - _____ *(non-hate / friendliness?)*
   - _____ *(faith?)*
   - _____ *(mindfulness?)*
   - _____ *(joy?)*

Story B:

> *You feel like shouting at someone, but you pause, breathe, and decide: "No, I'll speak calmly."*

Your tasks:

1. *Before the pause: which unwholesome Cetasikā are trying to lead?*

2. *During the pause and the gentle choice, list:*

    - *2 "guardian" Cetasikā (hint: Hiri, Ottappa, Virati, Sati),*

    - *1 or 2 others (maybe Alobha, Adosa, Paññā, Viriya).*

Exercise B – Choose the Team

For each situation, choose which side is probably stronger:

1. "Scrolling envy":

You scroll through perfect photos and feel small and bitter.

Circle what's stronger:

- *Lobha + Māna + Moha*

  or

- *Muditā + Paññā + Sati*

Then:

Write one small thing you could think to invite the second team.

2. "Silent kindness":

You secretly clean up a shared space without telling anyone.

Circle what's stronger:

- *Lobha + Māna (I want praise!)*
  or

- *Alobha + Adosa + Saddhā*

Then:
List three beautiful Cetasikā that fit this moment.

Exercise C – Build a Custom Citta

Make up your own short situation (2–3 lines). For example:

> *"I studied hard for a test without comparing myself, just wanting to learn."*

Now:

1. *Decide: What type of Citta is this (unwholesome, wholesome, or mixed across time)?*

2. *List:*

   - *2–3 unwholesome Cetasikā that could have appeared but didn't (like envy, conceit, etc.).*

   - *4–5 beautiful Cetasikā that you think did appear (like Sati, Viriya, Saddhā, Alobha, Adosa, Paññā…).*

This helps you see how you can design your mind team in each situation.

8. How to Keep Using This Chapter

You can:

- *Copy the poster-style summary of the 52 Cetasikā to the front or back of your notebook.*

- *Each week, choose one unwholesome Cetasika to watch (e.g., Lobha, Issā, Thīna) and one beautiful one to strengthen (e.g., Sati, Karuṇā, Muditā, Paññā).*

- *Use the short-story style exercises with your own life:*

    - *When something emotional happens, later ask:*

        "If this were a story in our book,
        which Cetasikā would I label here?"

Over time, you'll naturally start thinking in Abhidhamma language:

not "I am terrible,"
but "Ah, Dosa plus Moha arose.
Now I'll invite Sati, Alobha, Adosa, and Paññā instead."

That shift is already wisdom growing 🌱.

Quick Reflection

1. *Do you feel more comfortable now with the names of the Cetasikā, or with the feelings they point to in your life?*

2. *If you printed or drew one small "Cetasika poster," where would you put it – on a wall, in a notebook, as a phone background?*

3. *Which single Cetasika do you want to be your "main friend" for the next week?*

Namo tassa bhagavato arahato sammāsambuddhassa.

Yāni pi imāni dhammadesanā-pustakāni mayā racitāni,

sabbalokassa hitāya sukhāya ca hotu.

Sukha-sādhāraṇena upāyena,

sallakkhaṇika-atthañca gambhīra-atthañca

sukarāvabodhehi desanā pavattatu.

Mayā Bhikkhunā Dhammasaminā Siridantamahapālakena

sabbadese sabbakāle ca

buddhadhammo saphalo anuggahako ca desito hotu;

paṭiladdha-saddhā pasādo ca bahujanassa uppajjatu.

Imaṁ kusala-kammaṁ ādāya

satthari ca dhamme ca saṅghe ca patiṭṭhāya,

kilesānaṁ parikkhayāya,

diṭṭhadhamme nibbāna-sacchikaraṇāya

pattiyā hotu. Idam me puññaṁ nibbānassa paccayo hotu.

***Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One**.*

May these Dhamma-teaching books that I have composed be for the welfare and happiness of the whole world. By accessible and skillful means, conveying both the direct and the profound meaning, may the teachings be easy and effective to understand.

May I, Bhikkhu Dhammasami Siridantamahapālaka, teach the Buddha's Dhamma across all lands and times in a fruitful and supportive way; may faith and serene confidence arise in many people.

Relying on the Buddha, the Dhamma, and the Sangha, may this wholesome effort lead to the exhaustion of defilements and to the realization of Nibbana in this very life. Through this merit, may Nibbana be the condition.

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Author Published Books

(All Books can download at https://www.amazon.com and https://www.academia.edu)

Date	Full Title	ASIN
2024-02-28	A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-V	B0FSKS4F18
2024-02-28	A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VI	B0FSLT5WR8
2024-08-22	Paṭiccasamuppāda (Law of Dependent Origination)	B0DDXYTFD7
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-I	B0FSWH119Q
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-II	B0FSY39NP2
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-III	B0FSYWCJ16
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-IV	B0FSSGX6HB
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-VII	B0FSR19XVB
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-VIII	B0FSSGX6HB
2024-11-05	Teacher Manual Hand Book Introduction	B0DM2Q1J65
2024-11-16	The 30 Nissaggiya Rules: MONASTIC DHAMMA	B0DNBHLFGG
2024-11-20	The 4 Pārājikas the 227 Rules of Pātimokkha	B0DNMVJSF4
2024-11-20	The 4 Pāṭidesanīyas: MONASTIC DHAMMA	B0DNMXHQ7X
2024-11-20	The 13 Saṃghādisesas: Monastic Dhamma	B0DNMXQPKG
2024-11-20	The 75 Sekhiya Rules of the Pātimokkha	B0DNMX5BK2

2024-11-20	The 75 Sekhiyas 1st part, Parimaṇḍa	B0DNMVRTLY
2024-11-20	The 75 Sekhiyas 2nd Part Ujuggāhika	B0DJCSSCJ
2024-11-20	The 92 Pācittiyas sahadhammika	B0DNMVW6XS1
2024-11-20	The 92 Pācittiyas 5th part Acelaka	B0DNMVM1CZ
2024-11-20	The 92 Pācittiyas Surāpāna: MONASTIKA	B0DNMY7HWD
2024-11-20	Bhūtāgāma 2nd part of the 92 Pācittiyas	B0DNMVX8HN
2024-11-20	Musāvāda the 1st part of The 92 Pācittiyas	B0DNMWQCP3
2024-11-20	The 92 Pācittiyas 3rd part Ovāda: MONASTIKA	B0DNMVHWJ1
2024-11-20	The 92 Pācittiyas 4th part Āvasatha: MONASTIKA	B0DNMTVGL3
2024-11-20	The 92 Pācittiyas Sappāṇaka: MONASTIKA	B0DNMW8DZ0
2024-11-20	The 2 Aniyata Rules of the Pātimokkha	B0DNNMXBLSS
2024-11-20	The 75 Sekhiya Rules of the Pātimokkha	B0DNN314HB
2024-11-21	The 75 Sekhiyas 5th Part Kabaḷa	B0DNRBBPB9
2024-11-21	The 75 Sekhiya Rules of the Pātimokkha	B0DNRBWM1N
2024-11-21	The 75 Sekhiya Rules of the Pātimokkha	B0DNDRD5KM6
2024-11-22	Other Faults (Out of Pātimokkha) Third Part	B0DNTM2T96
2024-11-22	The 7 Adhikaraṇasamatha Methods: Commentary	B0DNTMYV6M
2024-11-24	The 13 Saṃghādisesas: (Assessment B)	B0DNNY3CJDV
2024-11-24	The 4 Pārājikas and the 227 Rules of the Pātimokkha	B0DNY2DPHL
2024-11-25	The 2 Aniyata Rules of the Pātimokkha	B0DNZKGPHZ
2024-11-25	The 30 Nissaggiya Rules (Assessment)	B0DNYHPJ66

2024-11-25	The 92 Pācittiyas (2nd Part - Bhūta)	B0DNYX6SDT
2024-11-25	The 92 Pācittiyas (1st Part - Musās)	B0DNZ69PT
2024-11-26	The 92 Pācittiyas (3rd Part - Ovāda)	B0D2PHJ6G8
2024-11-26	The 92 Pācittiyas (4th Part, Āvasatha)	B0DP2T4MSQ
2024-11-26	The 92 Pācittiyas (5th Part, Ac)	B0DP3GNH5R
2024-11-27	The 92 Pācittiyas (6th Part, Su)	B0DP5SRSM9
2024-11-27	The 92 Pācittiyas (8th Part, Sa)	B0DP5325HQ
2024-11-28	The 4 Pāṭidesanīyas Assessment Book	B0DP7BMDCN
2024-11-28	The 92 Pācittiyas (8th Part - Sahad)	B0DP78HQT7
2024-11-28	The 92 Pācittiyas (9th Part, Ratana)	B0DP78PWPV
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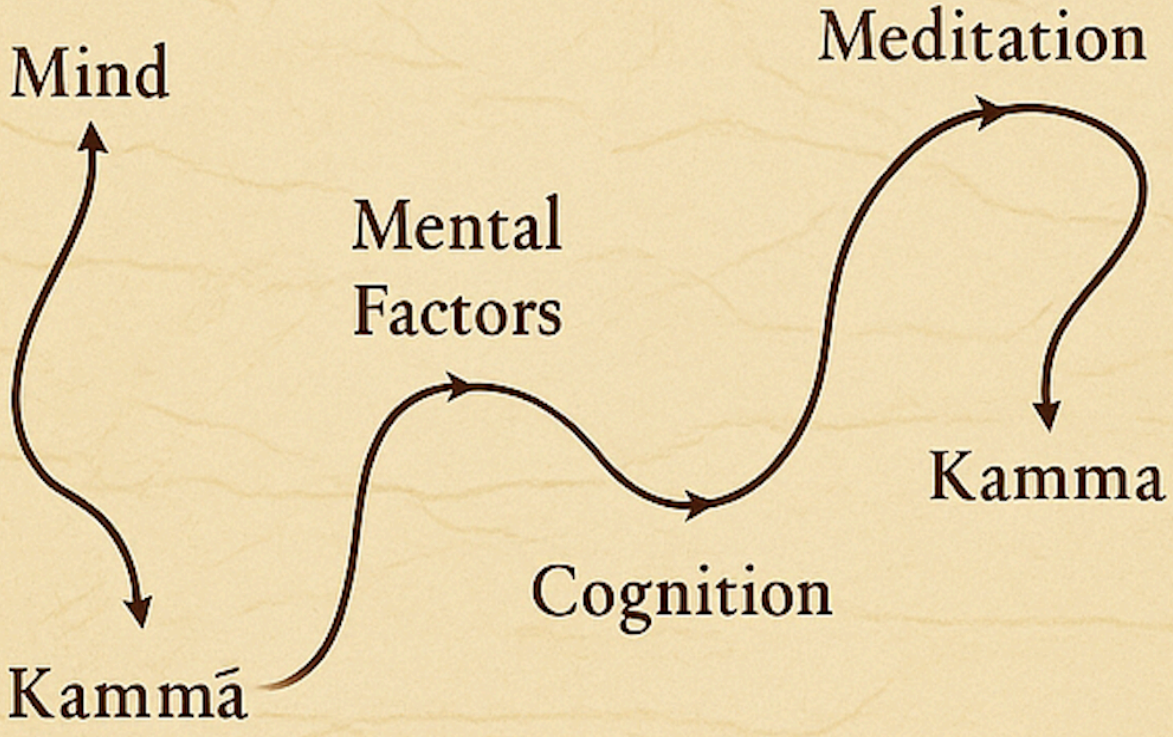
2025-10-03	**Buddhist Psychology & Philosophy for Modern Minds Vol-2**	**B0FTSYB2NY**

"The Abhidhamma is not theory, but a compass pointing toward peace."



Synopsis

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Abstract

This book explores the fifty-two cetasikas, or mental f actors, that accompany and define consciousness. It pre sents these factors as the qualities that color the mind-such as attention, effort, joy, anger. mindfulness, and wisdom. By examining how wholesome, and beautiful mental factors operate together, the book reveals the moral and psychological dimensions of human expe-sience. Using simplified Abhidhamina analysis, it expla-ins how cetasikas combine to shape behavior and emo-tion, encouraging mindful observation of one's mental states. This study offers practical insight into the work-ings of thought, intention, and everyday psychology.

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